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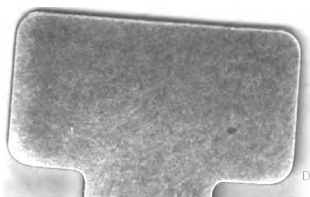
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SACRED PNEUMATOLOGY.

L. AND G. SEELEY, WESTON GREEN, THAMES DITTON, SURREY.

Sacred Pneumatology,
OR,
THE SCRIPTURE DOCTRINE
OF
THE HOLY SPIRIT ;

IN THREE BOOKS :

BY THE REV. JOSEPH WILSON, A. M.
MINISTER OF LAXTON, NORTHAMPTONSHIRE.

THE COMMUNION OF THE HOLY GHOST BE WITH YOU ALL. AMEN. 2 COR. XIII. 13.



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BOOK I.

**ON THE DIVINE NATURE, PERSON, AND ATTRIBUTES
OF THE HOLY SPIRIT.**

B

CHAPTER I.

ON THE PRACTICAL NATURE OF THE DOCTRINE OF THE TRINITY.

1. SINCE religion especially refers to God, and has him for its object, it is of the utmost importance that we have correct notions of his nature and attributes. For if our notions of the Deity be either erroneous or incorrect, our worship, sentiments, and conduct, will receive an influence, pernicious in proportion to the extent of our false notions and conceptions. That this is true, is proved by the history of all nations; for though the heathen believed that there was a Deity; yet when they held "*the truth in unrighteousness,*" the consequence was, that, "*when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things:*" thus they "*changed the truth of God into a lie, and worshipped and served the creature more than the Creator.*"¹ Nor are the pernicious consequences of false notions respecting the Deity confined to *worship and sentiments*, but extend them-

¹ Romans i. 21—25.

selves to moral practice ; for in proportion as men do not “ *retain God in their knowledge,*” they are given “ *over to a reprobate mind, to do those things which are not convenient ; being filled with all unrighteousness, fornication . . . covetousness, maliciousness, full of envy, murder, debate, deceit . . . haters of God . . . proud . . . disobedient to parents . . . covenant-breakers . . . implacable, unmerciful.*”¹ Such are the immoral consequences of false notions respecting the Deity ; and which nothing but a true knowledge of him can correct : consequences which are proved by the history of every heathen nation, in every age and country.

2. But though correct notions respecting the nature and attributes of God, be of such vast importance both in religion and morals ; yet of his SUBSTANCE we neither know nor can know any thing : “ *Canst thou by searching find out God ? Canst thou find out the Almighty unto perfection ?*”² For though we should say, as our Lord has graciously taught us, that “ *God is a Spirit ;*” yet the question recurs, What is a Spirit ? And here our faculties fail, for such knowledge is beyond our comprehension. Nor ought we to be surprised that this knowledge is beyond our comprehension ; for we know not the SUBSTANCE of any one thing whatever. We see only the figures and colours of bodies ; we hear only sounds ; we touch only external surfaces ; we smell only odours ; and possess the sense of taste. But the intimate, the REAL SUBSTANCE of bodies we cannot distinguish by any of our senses, nor by any reflex act of the mind ; and much less have we an idea of the SUBSTANCE of God. We know him only by his properties and attributes ;

¹ Rom. i. 22—31.

² Job xi. 7.

by his most wise and excellent structure of the universe ; and by final causes ; we admire him on account of his perfections ; and we adore and worship him on account of his dominion over us as his creatures and servants.¹

3. But though we can know nothing of the SUBSTANCE of the Deity ; yet still, by reason, we may know something of his nature and attributes ; and, by Revelation, we may know much more. To reason it is that “ *the heavens declare the glory of God ; and the firmament sheweth his handy work. Day unto day uttereth speech ; and night unto night sheweth knowledge. The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.* ”² And not only do the greater and more magnificent works of the Universe shew the eternal power and Godhead of the Deity to our reason, but also those things which may appear to us the most minute and insignificant. For a blade of grass, a nettle, a worm, as well as the eye, the planets, and the constellations, all prove that there is a God, the Creator of whatever exists. But revelation increases our knowledge of the nature and attributes of God, and shews us many things respecting them which reason never could have discovered. Christianity discovers to us not only that there is but one God, the Creator of all things ; but that the one God is Father, Son, and Holy Ghost : “ *for there are three*

¹ Scholium generale. Newt. prin.

² Psalm xix. 1, 2 ; Rom. i. 20 ; Acts xiv. 17.

that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."¹ It should always be remembered that "Christianity is not only an external institution of natural religion, and a new promulgation of God's general providence, as a righteous Governor and Judge of the world ; but it contains also a revelation of a *particular* dispensation of providence, carrying on by his Son and Spirit, for the recovery and salvation of mankind, who are represented, in Scripture, to be in a state of ruin. And, in consequence of this revelation being made, we are commanded to be *baptized*, not only in the name of the *Father*, but also of the *Son* and of the *Holy Ghost* ; and other obligations of duty, unknown before, to the *Son* and the *Holy Ghost* are revealed."²

4. But, whatever we know of the nature and attributes of God, either from reason or Revelation, it implies his relation to us and ours to him. If we derive the word God, from the Saxon *gob*, which signifies also *good* ; then we perceive that he is *kind* to us, and consequently that we owe *gratitude* to him : in his very name there is conveyed an idea, not only of the purity, but also of the benevolence of his nature ; for "*God is love* ;" or, if we derive *Deus*, God, according to the learned Pocock, from an Arabic word *Du* ; then it will signify his *dominion* over all his creatures, and that authority and power which he exercises over creation. If we take the Greek word *Theos* and derive it from *Theein*, to run ; then we perceive his relation to us, by pervading all things by his power : or should we derive it from *Theasthai*, then will it convey the idea of his omni-

¹ 1 John v. 7.

² Butler's Anal. p. 188. Edit. 1813.

presence, by which he sees and observes all things. Or, if we take the Hebrew word *Elohim*, God, it conveys the idea of that dominion, power, authority, and energy, which he exercises over the universe : and still more, it gives an idea of plurality in the Deity, for *Elohim* is plural ; and it also represents the Deity as engaged and bound in a covenant to his creatures, for the root of the word signifies an *oath*. And as Covenants are often ratified by an *oath* ; so the word *Elohim* shews that the Deity is related to man by a most solemn covenant. So that the word *God* is relative, and refers to us as servants. For, as Sir Isaac Newton observes, we say, my God, your God, the God of Israel, the God of Gods, and Lord of Lords. But we do not say my eternal, your eternal, the eternal of Israel, the eternal of Gods ; nor do we say, my infinite, my perfect ; for these appellations have no relation to us as servants.¹

5. But if the word *God* conveys to us the idea of *relations* ; viz. that we are servants subject to his dominion ; that he is always present to observe us, and is engaged to us in solemn covenant ; much more do we perceive the mutual relations between him and man, when we consider the Deity as Father, Son, and Holy Ghost. Christianity not only shews us the relation in which we stand to God, according to what is called, though perhaps improperly, natural religion ; but it also discovers new relations in which we are placed by the plan of salvation through the *Son* and *Spirit*. Since the Father sent the Son to be our Redeemer ; and since the Son is our Mediator ; and the Holy Ghost our Sanctifier ; there arise fresh

¹ See Schleusner ; Leigh's Crit. Sacr. ; Newt. Prin.

duties and obligations to duty, from the offices which these divine persons sustain in the Gospel dispensation. As reason teaches us the relation in which God the Father stands to us, and hence the obligations of our duty to him ; so also, “ in Scripture are revealed the relations in which the Son and Holy Spirit stand to us ; and hence arise the obligations of duty which we are under to them. Let it be admitted, that God is the governor of the world, upon the evidence of reason ; and upon the evidence of revelation, that Christ is the Mediator between God and man, and the Holy Ghost our guide and sanctifier ; and then, it is no more a question, why it should be commanded that we be baptized in the name of the Son and of the Holy Ghost, than that we be baptized in the name of the Father....The obligation we are under of paying religious regards to each of these divine persons respectively, arises from the respective relations in which they each stand to us. How these relations are made known, whether by reason or revelation, makes no alteration in the case ; because the duties arise out of the *relations themselves*, not out of the *manner* in which we are informed of them. The Son and Spirit have each his proper office in that great dispensation of providence, the redemption of the world : the one as our Mediator, the other as our Sanctifier. Does not then the duty of religious regards to both these divine persons as immediately arise to the view of *reason*, out of the very nature of these offices and relations, as the inward good-will and kind intention, which we owe to our fellow-creatures, arises out of the common relations between us and them ? ”¹ Admitting, then,

¹ Butler's Analogy, p. 190.

the doctrine of the Trinity to be true, it is of the most practical nature ; for it involves all those duties which we owe to God as Father, Son, and Spirit : for if we owe duties to God the Father, as we most certainly do, then also must we owe duties to the Son as our Mediator, and to the Spirit as our Sanctifier.

6. The doctrine of the Trinity is then of necessity a practical doctrine ; and applies to *worship*, to our *affections*, and to our *morals*. That God should be worshipped, will be admitted by all who believe in his existence : if then he is to be worshipped, it follows that our worship should correspond to his nature and attributes. And since he has revealed himself as Father, Son, and Holy Ghost ; then divine and proper worship is due to each of these divine persons. Now the worship which we owe to God is *internal* and *external*. Internally we owe him the worship of trust, prayer, fear, reverence, love, and gratitude : and externally we are bound to honour and adore him. Now the *manner*, in which *external* worship should be offered to God, must depend much upon time, place, and circumstances. But the internal worship which we owe to God, is of necessity always a duty, arising from the relation in which he stands to us : in like manner, the internal worship which we owe to the Son and Spirit, is of necessity always a duty arising out of the relations in which they stand to us ; and the obligations to such internal worship are obligations of reason, as well as of Revelation. And as we are bound to worship the Father in Spirit and in truth ; so also are we bound to worship the Son and Holy Ghost ; and to exercise trust, prayer, fear, reverence, love, and gratitude towards them. And in our *external* acts of worship, we are bound to adore the Son

and Spirit, as well as the Father. Since, in the plan of Redemption, the Son is our Redeemer and Mediator, and the Holy Ghost our Sanctifier, it follows that we should possess and publicly exercise feelings of mind towards them corresponding to the offices which they sustain. The Mediation of the Son, and the sanctifying and comforting influences of the Spirit are subjects for constant love, trust, and gratitude. And as the doctrine of the Trinity is practical as it refers to God, so also is it practical in its application to morals. If the Son of God dies for man, it is to save him *from* his sins. If the Spirit sanctifies his nature ; this sanctification is proved, by meekness, gentleness, goodness, long-suffering, and all those other fruits of the Spirit, of which many are strictly moral, and apply to that conduct which is due from man to man. Does the Son of God take our nature upon him ? By so doing he unites all men in stronger ties of love and benevolence towards each other. And does the Holy Ghost, which is the Spirit of truth, influence the minds of men ? It is that they may be sincere and upright towards each other, as well as pious towards God. In the doctrine of the Trinity we find the strongest and the most powerful motives to religious and moral duty : for it not only presents God to us, as our Creator and preserver, but as our Redeemer from sin, guilt, condemnation and death ; and as the Sanctifier and renewer of our nature, so as to prepare us for future happiness in Heaven. And from all this arise the strongest motives of obedience to God, and kindness to our fellow-creatures.

7. Admitting then, the doctrine of the Trinity to be true, it is evidently practical in the highest possible degree, as involving duties which we owe both

to God and man. But this will appear still more evident, by a more particular detail of a few instances. Now *Faith*, and God, as the object of that *Faith*, is evidently the foundation of all religion; “*for he that cometh to God must believe that he is.*” (Heb. xi. 6.) So also, *Faith* in the Son, as our Redeemer and Mediator, is an essential duty: for if he be our Redeemer and Mediator, as is here taken for granted, we are equally bound to believe in him, as in the Father. And hence Christ says to his disciples: “*Let not your hearts be troubled; ye believe in God, believe also in me.*” (John xiv. 1.) And to the Jews he says: “*If ye believe not that I am he, ye shall die in your sins.*” (John viii. 24.) In like manner John the Baptist says, (John iii. 36.): “*He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him.*” And if the Spirit be our Sanctifier, as is here taken for granted, then is faith in him equally a duty, as in the Father, and in the Son; because of the absolute relation in which he stands unto us. And, if we are bound to have *faith* in God, so also we are bound to *love* him, with all our heart, and soul, and mind, and strength. Now who does not see that we are equally bound to *love* the Son as our Redeemer and Mediator, and the Spirit as our Sanctifier? If we are bound to love the Father as our Creator and Preserver; so also are we bound to love the Son and Spirit, for our Redemption and Sanctification. And hence says St. Paul, (1 Cor. xvi. 22.): “*If any man love not the Lord Jesus Christ, let him be Anathema-maranatha.*” In the doctrine of the Trinity, we see in the strongest possible light the love of God to man; and consequently

in the strongest possible light, the love and gratitude which man owes to God. Very many passages of Scripture apply to this subject ; but let a few suffice for our present purpose. “ *God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. The love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly But God commendeth his love toward us, in that while we were yet sinners, Christ died for us For if when we were enemies, we were reconciled to God by the death of his Son ; much more, being reconciled, we shall be saved by his life. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ To know the love of Christ which passeth knowledge. Walk in love, as Christ also hath loved us ; and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour. Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.*”¹ Now the love of the Father in giving his Son to be our Redeemer, and in giving the Spirit for our Sanctifier, is correspondent to his nature—is infinite. So also the love of the Son and Spirit is infinite ; and hence that love which we owe to the Father, Son, and Spirit, is the highest

¹ John iii. 16. Rom. v. 5, 6, 8, 10. Eph. ii. 4, 5 ; iii. 19 ; v. 2. 1 John iii. 16 ; iv. 9.

of which our nature is capable. The love which they shew to man, is the love of God ; and therefore unspeakable : and since their love to man is unspeakable, his love towards them should be without limit. “ *We love him because he first loved us.*” (1 John iv. 19.) And as the consideration of the love of God in the plan of Redemption is most powerful in exciting our love towards the Father, Son, and Spirit,—so has it a similar influence in exciting our love towards each other ; for we now find ourselves under additional obligations to mercy, kindness, truth, and every virtue, in consequence of the Gospel Revelation. For, “ *herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought to love one another.... Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren.*” (1 John iv. 10, 11 ; iii. 16.)

Nor is the doctrine of the Trinity less practical, with regard to that *Trust*, with which we ought to rely on God, than to our *faith and love* towards him. As sinners we need both *pardon and sanctification* ;—by the Son then we obtain pardon ; for “ *if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.*” (1 John ii. 1, 2.) “ *Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*” (Acts v. 31.) So also, by the Spirit, we obtain Sanctification ; for “ *God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth.... Elect according to the foreknowledge of God, through sanctification of*

*the Spirit unto obedience.”*¹ Now, in putting our trust in the Son for pardon, and in the Spirit for sanctification, we confide not in a created being, but in God ; and therefore we find a sure and certain ground of confidence, and are under the highest obligations to gratitude and trust for the benefits which we derive from them, and have the certainty of those benefits being conferred on all those who humbly apply to them.

8. As then the doctrine of the Trinity is *practical* in the highest possible degree, in its application to that Faith, Love, and Trust which we should exercise towards the Son and Spirit ; so also it might be shewn to be equally practical with regard to every other duty. And as it is a kind of practical Atheism to refuse honour and worship either internal or external to the Father ; so also, is it equally Atheistical to refuse honour and worship to the Son and Spirit ;—for if God be Father, Son, and Spirit, as is here taken for granted, there can be no question that each Divine person must be equally adored. “ *The Father judgeth no man : but hath committed all judgment unto the Son : that all men should honour the Son even as they honour the Father . . . And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders : and the number of them was ten thousand times ten thousand, and thousands of thousands ; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven and on the earth, and under the earth, and such as are*

¹ 2 Thessa. ii. 13. 1 Peter i. 2.

*in the sea, and all that are in them, heard I saying ; blessing and honour, and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty Elders fell down and worshipped him, that liveth for ever and ever."*¹

Now if it be a great and dangerous sin to disregard and despise the Father, as most certainly it is,—then must it be a great and dangerous sin to disregard and despise the Son or Spirit :—for to use the words of the profound Bishop Butler, ‘ If Christ be indeed the Mediator between God and man, i. e. if Christianity be true ; if he be indeed our Lord, our Saviour, and our God, no one can say what may follow, not only the obstinate, but the careless disregard to him in those high relations. Nay, no one can say what may follow such disregard, even in the way of natural consequence.... Again, if mankind are corrupted and depraved in their moral character, and so are unfit for that state which Christ is gone to prepare for his disciples ; and if the assistance of God’s Spirit be necessary to renew their nature, in the degree requisite to their being qualified for that state ; all which is implied in the express, though figurative declaration, “ *Except a man be born of the Spirit, he cannot enter into the kingdom of God :*” supposing this, is it possible any serious person can think it a slight matter, whether or no he makes use of the means expressly commanded by God, for obtaining this Divine assistance ? especially since the whole analogy of nature shews, that we are not to expect any benefits, without making use of the appointed means for obtaining or enjoying them.’²

¹ John v. 22. 23. Rev. v. 11—14. ² Butler’s Anal. p. 2. c. i.

9. Since then, religious regards, both internal and external, are due to the Son and Spirit as well as to the Father, not only in consequence of their divine nature, but of the relations in which they stand to us, as Mediator and Sanctifier ; we may from hence perceive the piety and the wisdom of the Church of England, in appointing distinct and specific prayers to the Son and Spirit, in her public form of worship. For if God be Father, Son, and Spirit,—and if the Son be our Redeemer and Mediator,—and the Spirit be our Sanctifier,—then, there can be no more question whether we should address prayers to them, than to the Father. The perfection of our worship will always be in proportion to the perfection of our knowledge of the Deity : and as from Revelation we discover that God is Father, Son, and Spirit ; so we are bound to worship him according to the Revelation which he has given of himself.

I cannot better conclude this introductory chapter, than in the words of that eminent Theologian, Dr. Waterland. ‘ A right knowledge of God, and a practice conformable to it, and both in order to a more complete and blissful enjoyment, are not speculative or indifferent matters, but matters properly practical and of infinite concernment. If religious practice in any measure depends upon a previous knowledge of God, as undoubtedly it does, then certainly for the like reason, the perfection of that practice depends upon the perfection of *such* knowledge. A general and confused *notion* of God, may produce as general and confused rules of demeanour towards him ; while a more particular and explicit apprehension of the Deity, will of course produce a more particular and explicit service.... If God be Father,

Son, and Holy Ghost, the duties owing to God, will be duties owing under that trine distinction; which must be paid accordingly. And whoever leaves any of the Three out of his idea of God, comes so far short of honouring God perfectly, and of serving him in proportion to the manifestation made of him. Supposing our doctrine true, as we are now to suppose, there will be duties proper to be paid to the Father, as Father,—and to the Son, as Son,—and to the Holy Ghost, as the eternal Spirit of both;—duties corresponding to their distinct offices and personalities, beside the duties common to all three, considered as one God. In short, the specification of our worship and the right direction of it, are nearly concerned in this doctrine: and therefore, if worship be a practical matter, this doctrine also is practical, and not a point of mere speculation.... If the doctrine be true, it is sacrilege and great impiety in every Christian to refuse to worship Father, Son, or Holy Ghost;—but if the doctrine be false, it is Polytheism and Idolatry to pay religious worship to any person but the Father only. ’¹

¹ Waterland’s Def. of Doc. of Holy Trinity, c. 2.

CHAPTER II.

ON THE PERSONALITY OF THE HOLY GHOST.

1. HAVING shewn in the first Chapter, the great practical importance of the doctrine of the Trinity, I shall now proceed more especially to consider the nature and offices of the Holy Ghost. And in order to proceed regularly and systematically in the subject, I shall in this chapter, by a variety of Scriptural arguments, shew that the Holy Ghost is not a quality, but a Person : and the first argument shall be drawn from the form of Baptism prescribed by our Lord Jesus Christ himself.

2. As by Baptism we are admitted into the Christian Church ; so by that form of it which our Lord himself ordained, we are taught that God is Father, Son, and Holy Ghost ;—for says he, “ *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*”¹ Now, since the Father, and the Son are admitted by all to be Persons, there is equal reason from this form of Baptism to believe, that the Holy Ghost is a PERSON. ‘We are all baptized in the name of the Three, the Father, the Son, and the Holy Ghost ; and the public confession of our faith hath relation to these Three. We all confess that

¹ Matt. xxviii. 19.

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two of these, the Father and the Son are persons ; that which we now assert is only this;—that the Holy Ghost, who is of the Three the Third, is also a Person as the other Two. That blessed Spirit is not *only* an Energy or Operation, not a Quality or Power, but a spiritual and intellectual Subsistence. If we conceive it as an operation only, then must it only be actuated and not act ; and when it is not actuated, it must not be at all. If we say that it is a Quality, and not a Substance, we say that it is that which we cannot prove to have any being. It seemeth to me strangely unreasonable, that men should be so earnest in endeavouring to prove that the Holy Ghost, which sanctifieth them, is no Substance, when they cannot be assured that there is any operative in the world beside substantial beings ; and consequently, if they be not sanctified by that, they can be susceptible of no holiness. By what reason in nature can they be assured, by what revelation in Scripture can they be confident, that there is a reality deserving the name of a quality distinguished from all substance, and yet working real and admirable effects ? If there were no other arguments but this, that we are assured by the Christian faith, that there is an Holy Ghost existing,—and we cannot be assured, either by reason or faith, that there is a Quality really and essentially distinguished from all Substance, it would be sufficient to deter us from that boldness, to assert the Holy Ghost, in whose name we are baptized, to be nothing else but a Quality.¹ To be baptized in the name of the Holy Ghost, as necessarily proves that He is a Person, as that the Father and Son are Persons,

¹ Pearson on the Creed. p. 309,

in whose name conjointly with his we are commanded by Christ himself, to be baptized : and it seems as reasonable to deny the Personality of the Father and Son, as that of the Holy Ghost.

3. But we are not only baptized in His name, He is also our **SANCTIFIER** : for says St. Paul, "*We are bound to give thanks alway to God for you Brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through **SANCTIFICATION** of the **SPIRIT** and belief of the truth :*" to which corresponds the words of St. Peter ; "*Elect, according to the foreknowledge of God the Father, through **SANCTIFICATION** of the **SPIRIT** unto obedience and sprinkling of the blood of Jesus Christ.*"¹ Now if creating and redeeming be personal actions, as most assuredly they are, so also must sanctifying be :—but the Spirit is as evidently our Sanctifier, by the declaration of the Scriptures, as the Father is the Creator, and the Son the Redeemer of the world ; and therefore the Holy Ghost is a Person as well as they. And since He is our **SANCTIFIER**, there subsists a most intimate relation between us and Him, as a Person.

4. It does not appear possible to conceive of a **COMFORTER**, without at the same time conceiving of a **PERSON**, who communicates comfort : the ideas of a **COMFORTER** and a **PERSON** are inseparable. But the Holy Ghost is our Comforter in the highest sense of the word. He is **THE COMFORTER** ; and therefore must be a **PERSON**. Our Lord says to his disciples, "*I will pray the Father, and he shall give you another **COMFORTER**, that He may abide with you*"

¹ 2 Thess. ii. 13. 1 Pet. i. 2.

*for ever, even the Spirit of Truth....The COMFORTER, who is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you....When the COMFORTER is come, whom I will send unto you from the Father, even the Spirit of Truth, who proceedeth from the Father, He shall testify of me....If I go not away, the COMFORTER will not come unto you; but if I depart, I will send him unto you."*¹ And here the Holy Ghost is not only designated the COMFORTER, but is described by our Lord in contradistinction to the Father and to Himself, as having an office in the economy of redemption, peculiarly his own; and as evidently performing personal actions, as the Father and the Son. And indeed, it would not be easy to prove the personality of the Father, by stronger proofs of Scripture, than that of the Holy Ghost.

5. When we speak or think of an INTERCESSOR, we always have the idea of a PERSON, who pleads or intercedes in the behalf of another. In the very notion of an INTERCESSOR, three PERSONS are included;—He, to whom the Intercession is made,—He who makes it,—and the person for whom it is made. See then, how exactly this agrees with what the Scriptures declare respecting the Holy Ghost as an Intercessor:—*The SPIRIT itself maketh INTERCESSION for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the SPIRIT, because He maketh INTERCESSION for the saints according to the will of God.* Now Intercession is here attributed to the Holy

¹ John xiv. 16, 26; xv. 26; xvi. 7.

Ghost, as a personal action, as much as in other parts of Scripture it is attributed to Christ, who is most assuredly a Person. Is Christ at the right hand of God making "*Intercession for us ?*" Is he "*able also to save them to the uttermost that come unto God by Him, seeing he ever liveth to make INTERCESSION for them ?*" So also does the Spirit make "*Intercession for the Saints with groanings which cannot be uttered ;*" and we can understand what are interceding persons, but have no apprehension of interceding or groaning qualities.'¹ The Holy Ghost intercedes with the Father, for the Saints ; and it is as reasonable to deny the personality of the Father and the Saints, as that of the Holy Ghost :—the Son also maketh intercession for us in his own person, and so does the Holy Ghost, who is therefore a Person, as well as the Son.

6. To *search*, or inquire into any subject, or to *search* into the mind of another, is evidently a personal action :—but the Holy Ghost is described by St. Paul as a SEARCHER into the deep things of God, and is also compared to the spirit of a man. "*For the Spirit SEARCHETH all things, yea the deep things of God. For what man knoweth the things of a man, save the Spirit of man which is in him ? even so the things of God knoweth no man, but the Spirit of God.*" Now, as God ' is often said to *search* the hearts of men, whereby his infinite wisdom is intimated, whereunto all things are open and naked ; so is the Spirit said to *search* the deep things of God, because of his infinite understanding, and the perfec-

¹ See Rom. viii. 26, 27, 34. Compare Heb. vii. 25. Pearson 310.

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tion of his knowledge before which they lie open :'¹ and as a Searcher, therefore he must be a person.

7. It scarcely seems possible to read from the third to the twelfth verse of 1 Cor. xii ; without feeling convinced that the Holy Ghost is a Person, as well as the Father and the Son : he is described as *giving* and *working* in such various manners, that the idea of a Person is almost invincibly forced upon us. “ Wherefore I give you to understand, that no man, speaking by the Spirit of God, calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same SPIRIT. And there are differences of administrations, but the same LORD. And there are diversities of operations, but it is the same GOD, who worketh all in all. . . . For to one is given, by the SPIRIT, the word of wisdom ; to another the word of knowledge, by the same Spirit ; to another faith by the same SPIRIT ; to another the gifts of healing by the same SPIRIT ; to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues ; but all these WORKETH that one and the self-same SPIRIT, dividing to every man severally as he will.”² Here the Holy Ghost gives, works, and divides various matters in the Church, and that also “ *as he will* : ” and as to give, to work, to divide voluntarily are all personal actions, so we infer with certainty that the Holy Ghost is a person.

8. When, further, he is described as a SPEAKER, a HEARER, and a GUIDE, who can, for a moment doubt his Personality ? For to speak, to hear, and to

¹ 1 Cor. ii. 10, 11. Owen, p. 143.

² 1 Cor. xii. 3—11.

guide, are all personal actions. And thus he speaks to Peter; for, "while Peter thought on the vision, the SPIRIT SAID unto him, behold three men seek thee : arise, therefore, and get thee down, and go with them, doubting nothing; for I have sent them." And again, at Antioch; "as they ministered to the Lord and fasted, the Holy Ghost SAID, separate ME Barnabas and Saul, for the work whereunto I have called them." And, as a hearer and a guide, our Lord says of him: "Howbeit when He the Spirit of truth is come, He will GUIDE you into all truth: for he shall not SPEAK of himself; but whatsoever he shall HEAR, that shall he SPEAK; and he will shew you things to come." ¹ In these passages, there is such an accumulation of personal actions attributed to the Holy Ghost, that they are sufficient of themselves to determine his Personality: and, indeed, unless it is admitted, they are altogether unintelligible.

9. Again, if Christ, "after he had offered one sacrifice for sins, forever sat down on the right hand of God: If by "one offering he hath perfected forever them that are sanctified;" and all this as a Person: then, also, is "*the Holy Ghost a WITNESS to us*" of all these important truths. But how can a mere quality be a witness? What else than a person can the Spirit be, who, as a WITNESS, gives such testimony to some of the most important doctrines of the Gospel? ²

10. Nor is he only a witness; he is also a TEACHER. and hence, our Lord encouraged his disciples with this promise: "*The Holy Ghost shall TEACH you in the same hour what ye ought to say*".... "*The Comforter,*

¹ Acts x. 19, 20; xiii. 2. John xvi. 13.

² Heb. x. 15.

who is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."¹ Here our Lord speaks of the Holy Ghost, as a person, with as much distinctness as of himself and the Father : for as the Father sends and the Son reveals, so also the Holy Ghost TEACHES : and, to discharge the office of a TEACHER, He must be a person.

11. If any thing possesses a WILL by which it chooses and selects, regulates and appoints, we cannot avoid conceiving of it as a person : for to will, necessarily presupposes an understanding ; and an understanding in a mere quality, is altogether an absurdity. But the Holy Ghost is expressly said to divide "*to every man severally as he will.*" Here, to use the words of Dr. Owen, ' a WILL is ascribed unto Him. This is the most eminently distinguishing character and property of a person. Whatever is endowed with an *intelligent will*, is a person.... Thus a will acting with understanding and choice, as the principle and cause of his outward actions, is ascribed unto the Holy Ghost ; "*all these things worketh that one and the self-same spirit, dividing unto every man severally as he will.*" St. Paul had before asserted that he was the author and donor of all the spiritual gifts which he had been discoursing about ; verses 4—6. These gifts he declares to be various, as he manifests in nine instances, and all variously disposed of by him ; verses 8—10. If now it be inquired what is the will of this His distribution of them, he tells us, that it is His own WILL ; His choice and

¹ Luke xii. 12. John xiv. 26.

pleasure. What can be spoken more fully and plainly to describe an intelligent person, acting voluntarily with freedom, and by choice, I know not.' ¹

12. If one should hear of a society of men over whom superintendents or overseers had been appointed, one would immediately infer, that some persons or person had appointed them. It does not seem possible to conceive of superintendents or overseers being constituted, without at the same time conceiving of a person appointing. Now this is precisely the case in the society of men in the Christian Church: for "*as they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them....So they, being sent forth by the Holy Ghost, departed*"...."*Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you OVERSEERS.*"² Here the Spirit is described as exercising his own power and authority in appointing Barnabas and Saul to a particular ministry: and here the elders of the Church of Ephesus are reminded that they had been made overseers by the Holy Ghost, to rule and regulate the Church: the inference is, that He is a PERSON.

13. If creation be the work of a person, then is the Holy Ghost a person; for creation is ascribed to Him; for at the creation, "*the SPIRIT of God moved upon the face of the waters....by his SPIRIT he hath garnished the heavens....The SPIRIT of God hath made me.*" 'Now the forming and perfecting

¹ 1 Cor. xii. 11. Owen on the Spirit. p 143.

² Acts xiii. 2, 4, xx. 28.

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of this host of heaven and earth, is that which is assigned peculiarly to the Spirit of God. And hereby the work of creation was completed and finished. “*By his SPIRIT he hath garnished the heavens;*” or rather, *his Spirit hath garnished....* Thus the heavens were garnished by the Spirit of God, when by the creation and disposal of the aspectable host of them, he rendered them so glorious and beautiful as we behold. So the Targum; *His SPIRIT beautified the face of the heavens*, or gave them that comely beauty and order, wherein their face appeareth unto us.’¹

14. When we read of a person writing from the dictation of another, we immediately conclude that he who dictates must be a person, as well as the writer himself. But we well know that the Sacred Scriptures were written by the dictation of the Holy Ghost; “*For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost The Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.*”² If then the prophets spake and wrote by the motion, i. e. in reality by the dictation of the Holy Ghost, then is He a person by whom the prophets were directed and regulated.

But the personality of the Spirit may be proved also by that COMMUNION which good men have with Him. St. Paul prays for the Corinthians; “*The grace of the Lord Jesus Christ, and the love of God, and the COMMUNION of the Holy Ghost, be with you*

¹ Owen, p. 167. Gen. i. 2. Job xxvi. 13; xxxiii. 4.

² 2 Peter i. 21. 1 Peter i. 11.

all. Amen."¹ Now as all admit the personality of Christ and of God, why not also allow that of the Holy Ghost also? If He be not a person, what COMMUNION could men have with him? But communion with him is as clearly revealed in the gospel, as the love of God, and the grace of Christ; and it is equally unscriptural to deny the personality of any one of the Three.

15. If further, men may LIE to Him, then is the Holy Ghost a person; for to *lie* to a quality, is unmeaning and unintelligible; but men may *lie* to the Holy Ghost; for "*Peter said, Ananias, why hath Satan filled thine heart, to lie to the Holy Ghost.... thou hast not lied unto men, but unto God.*"² Now here, the Holy Ghost is put in contradistinction with men; and as no one would deny their personality, so no one should deny His: the personality of the one is as certain from this passage of Scripture, as that of the other.

16. And not only may men *lie* to the Holy Ghost, but also TEMPT Him; for "*Peter said unto her, how is it ye have agreed together to TEMPT the Spirit of the Lord?*"³ And not only may they TEMPT, but also BLASPHEME Him; and hence says our Lord; "*Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world*

¹ 2 Cor. xiii. 14.² Acts v. 3, 4.³ Acts v. 9.

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to come." And not only may men *blaspheme*, but also RESIST and GRIEVE the Spirit; and hence says Stephen; "*Ye stiff-necked and uncircumcised in heart and ears, ye do always RESIST the Holy Ghost.*" And hence says St. Paul; "*GRIEVE not the Holy Spirit of God, whereby ye are sealed unto the day of Redemption.*"¹ But how would it be possible for the Spirit to be blasphemed, resisted, tempted, and grieved, if He were not a person? If the Son of Man be a person, as most assuredly he is, so also must the Holy Ghost; to speak against whom is a more heinous crime than to speak against the Son. And, unless men are prepared to deny the personality of both the Father and the Son, it is difficult to conceive how they can deny that of the Spirit.

17. When men commit sin, they must of necessity transgress some law; for "*sin is the transgression of the law.*" But a law presupposes a lawgiver; and therefore, sin is an offence against the lawgiver, who, as such, must be a person. Now blasphemy against the Holy Ghost is a sin of the most malignant nature; for "*he that shall blaspheme against the Holy Ghost, hath never forgiveness; but is in danger of eternal damnation,*" though all other "*sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme.*"² When men sin against the Father, or the Son, we always conceive of a person against whom the offence is committed; nor can any due reason be assigned, why we should not have the same idea of the Holy Ghost; for the Scriptures as

¹ Matt. xii. 31, 32. Acts vii. 51. Eph. iv. 30.

² Mark iii. 28, 29.

evidently distinguish between the offences committed against the Holy Spirit, as against the Father and the Son.

18. But as if the Sacred Scriptures would remove all doubt respecting the personality of the Holy Ghost, they inform us, that “ *it came to pass that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a BODILY SHAPE like a dove upon him.*”¹ The appearance of a *bodily shape* attributed to the Holy Ghost descending upon Christ must assure us that he is not a quality, but a person, as well as the Son, on whom he descended. The phrase, “ *bodily shape*,” might be translated more literally, *corporeal form* ; and how a quality could be said to descend in a corporeal form, seems inconceivable : for ‘this appearance of the Holy Ghost in a bodily shape, wherein he was represented by that which is a substance, and hath a subsistence of its own, doth manifest that He himself is a substance, and hath a subsistence of his own :—for if He be no such thing, but a mere influential effect of the power of God, we are not taught right apprehensions of Him, but mere mistakes by this appearance ; for of such an accident there can be no substantial figure or resemblance made, but what is monstrous.’²

19. The accumulation of proof, for the personality of the Holy Ghost, is indeed so great, and the language of Scripture so determinate and direct, that there is scarcely stronger proof for the personality of the Father or the Son. And, if the Scriptures are to be our guide and teacher on the nature and

¹ Luke iii. 21, 22.

² Owen, p. 139.

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attributes of the Deity, it does not seem possible to evade the force by which they prove the personality of the Spirit. And since He is a person, He is therefore, on the supposition of His Divinity, the proper object of all those regards of faith, fear, love, and trust, which we owe to God. And that He is not only a Person, but a *divine* Person, we shall prove in the next chapter.

CHAPTER III.

ON THE DIVINITY OF THE HOLY GHOST.

1. As the doctrine of the Trinity is strictly and properly one of divine Revelation, so our arguments, whether in proof of the Personality or Divinity of the Holy Ghost, must be drawn from the Old and New Testament: and as they have already furnished us with an accumulation of proof of his Personality, so will they furnish us with arguments equally demonstrative of his true and proper Divinity.

2. In prosecuting our present subject, we shall argue from the APPELLATIONS which are given in the sacred Scriptures to the Holy Ghost; from his WORKS; and from the ATTRIBUTES which are ascribed to him.

3. In Exodus xxxiv. 34. The sacred Historian says, “ *But when Moses went in before the LORD to speak with Him, he took the veil off, until he came out.*” ‘ And that LORD with whom Moses spake was the one JEHOVAH, the God of Heaven and Earth. But we are assured that the SPIRIT was and is that LORD to which Moses spake; for the Apostle hath taught us so much by his own interpretation, saying; “ *Even unto this day when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the*

LORD is THAT SPIRIT." (2 Cor. iii. 15—17.) The Spirit is here so plainly said to be **THE LORD**, that is **JEHOVAH**, the one eternal God, that the adversaries of this truth must either deny that the Lord is here to be taken for God, or, that the Spirit is to be taken for the Spirit of God: either of which denials must seem very strange to any person which considereth the force and plainness of the Apostle's discourse.¹

4. In his sixth chapter Isaiah informs us: "I saw also the **LORD—JEHOVAH**—sitting upon a throne, high, and lifted up, and his train filled the temple Also I heard the voice of the **LORD—JEHOVAH**—saying, whom shall I send, and who will go for us. Then said I, here am I, send me. And he said, go and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not." But this **LORD—JEHOVAH**—was none other than the **HOLY GHOST**, as we are clearly informed by St. Paul, (Acts xxviii. 25, 26.) when he says to the Jews at Rome; "Well spake the **HOLY GHOST** by Esaias the prophet unto our fathers, saying, Go unto this people, and say, hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive." It is, therefore, evident that the Holy Ghost is the Lord—Jehovah—and is therefore, properly and truly God.

5. In Exodus xvii. 7. We are told, that Moses called " *the name of the place Massah and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD—JEHOVAH:* " but the Lord—Jehovah—here mentioned by Moses, is the Holy Ghost; as clearly appears from Hebrews iii.

¹. Pearson, p. 316.

7—9. “ Wherefore, as the HOLY GHOST saith ; to-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers tempted ME, and proved ME, and saw MY works forty years.” The Lord—Jehovah—whom the Israelites tempted in the wilderness was most evidently the Holy Ghost : and as Jehovah is the One eternal God, so the Holy Ghost is that One eternal God.

6. And as the name JEHOVAH, which is peculiar to the Deity, belongs to the Holy Ghost, so also the appellation MOST HIGH, which is proper to God only, is applied to Him. “ From Revelation we learn, that the MOST HIGH is JEHOVAH, the incommunicable, self-existent essence ; or, what is exactly the same, that JEHOVAH ONLY is the MOST HIGH. “ *Thou, whose name alone is Jehovah, art the MOST HIGH over all the earth.*” Ps. lxxxiii. 18.) He is called Jehovah Most High, (Ps. vii. 17.) And, in Ps. xcii. 8. “ *Jehovah the Most High for evermore.*” There can be no doubt, therefore, that this term can only be applied to God, and be reciprocated, as a name of his infinite and exalted nature. If then it can be applied, and is applied to the Holy Spirit ; it will prove most demonstrably, and ought to prove beyond all controversy that He is truly God, or JEHOVAH, or a person in the self-existent essence so named. . . . From Psalm lxxviii. 17—22. We learn that the Israelites provoked the MOST HIGH in the wilderness, “ *and they tempted AL in their heart by asking meat for their lust ; yea, they spake against the ALEHIM. Therefore JEHOVAH heard this and was wroth,—because they believed not in the ALEHIM.*” It appears as self-evident, as any first proposition, that these several

titles of Jehovah, Al, Alehim, and the Most High, belong to one and the same Being, whom we call God : or otherwise there is a plurality of Gods, which the Scriptures oppose, and Christians deny. Whoever, therefore, has one of these appellations strictly ascribed to Him, has an indefeasable right to all the rest. Now the prophet Isaiah declares that this provocation of the Israelites was against the Holy Spirit : they rebelled and vexed his Holy Spirit, (Isa. lxiii. 10.) The Martyr Stephen says, that they resisted the Holy Ghost, (Acts vii. 51.) And the Apostle to the Hebrews confirms both, by declaring, that it is the Holy Ghost who saith, “your fathers tempted ME, proved ME ; and saw my works forty years.” (Heb. iii. 7—9.) The Holy Spirit, therefore, in these last texts is the Most High Jehovah, Al, and Alehim, stated by the Psalmist in the preceding text ; and consequently, the true, infinite, self-existent, and everlasting God.’¹ Also (Luke i. 35.) The angel says to Mary ; “The HOLY GHOST shall come upon thee, and the power of the HIGHEST shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of GOD :” but He that was to be called the Son of GOD, was also to be called the Son of the HIGHEST ; for (verse 32.) “He shall be great, and shall be called the Son of the HIGHEST.” But it is clear that God and the Highest are here the same ; and as evident also that Christ here is called the Son of God, for this reason only, because he was begotten by the Holy Ghost ; and therefore the Holy Ghost, is GOD, and the HIGHEST.

7. The “Lord of Hosts,” is also another appellation peculiar to God, but which also belongs to the

¹ Horæ. Sol. p. 80.

Holy Ghost: for Isaiah informs us, in his sixth chapter, that “one cried unto another and said, Holy, holy, holy, is the LORD OF HOSTS.... Then said I, wo is me, for I am undone.... for mine eyes have seen the King, the LORD—JEHOVAH—OF HOSTS.” But this very Lord of Hosts is declared (Acts xxviii. 25.) to be the Holy Ghost; and therefore, He is the Lord of Hosts—the God who alone hath immortality. And hence we see that those appellations—Jehovah—Most High—the Highest—and the Lord of Hosts, which are peculiar to the Deity, are applied in their strict and proper sense to the Holy Spirit, and hence prove Him to be God.

8. But secondly, another series of arguments present themselves, in proof of His proper Divinity, drawn from the WORKS of which He is the Author.

9. Our Lord informs us, (Matt. xii. 28) that it was by the SPIRIT of God that he cast out Devils, or in other words, that he wrought miracles; but, “if I cast out Devils by the SPIRIT of God, then the kingdom of God is come unto you;” and again, (Luke xi. 20.) “But if I with the *finger* of God cast out devils, no doubt the kingdom of God is come upon you.” Now ‘the finger of God, is a metaphorical expression for the immediate power and agency of God; and to say that Devils were cast out by the finger of God, is the same as to say, that they were cast out by God Himself. But it appears from the text of St. Matthew, that this particular act of the finger of God, that this, of God himself, was the act of the SPIRIT; therefore the Spirit is God himself.’¹ In like manner the miracles wrought by St. Paul are ascribed to God, and to the Spirit; for “God wrought special miracles by the

¹ Jones’s Cat. Doc.

hand of Paul." (Acts xix. 11.) But St. Paul himself assures us that these very miracles were wrought by the SPIRIT; so that the Gentiles were made obedient, "by word and deed, through mighty signs and wonders, by the power of the SPIRIT of God." (Rom. xv. 19.) And from (1 Cor. xii.) we learn that to another was given "the gifts of healing by the same Spirit; to another the working of MIRACLES; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as He will." If then the working of miracles, such as our Lord and the Apostles did work, was by the power of God,—was by the Spirit of God,—as most assuredly it was, then the Holy Ghost is God.

10. If we admit, as certainly we must, that Christ was *sent* by God into the world for its instruction and redemption; and if it should appear that this act of *sending* Christ into the world was effected by the Holy Ghost, then from this argument it will be evident that He is God. Very numerous are the passages in which our Lord describes himself to be *sent* of God; I shall select but one or two: to the Jews he says, (John viii. 29, 42.) "He that *sent* me is with me; the father hath not left me alone.... I proceeded forth and came from God; neither came I of myself, but He *sent* me:" but what says Isaiah of Christ? "The SPIRIT of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath *sent* me to bind up the broken hearted," (Isaiah lxi. 1.) Now these very words are applied by our Lord, (Luke iv. 18.) to himself, soon after he "*returned in the power of the SPIRIT into*

Galilee ;” and hence prove to us that the act of sending Christ into the world, for its instruction and redemption, was effected by the SPIRIT of God—by the Holy Ghost. And, in confirmation of this point, Isaiah says, (xlvi. 16.) “ And now the Lord God and his SPIRIT hath sent me :” in which words Christ is evidently the speaker ; who, in the 12th verse, says, “ *I am the first, I also am the last,*” and in the 16th verse declares that he was *sent* not only of the Lord God, but also of his SPIRIT.

11. The resurrection of Christ from the dead is often ascribed to God ; for thus says St. Peter, (Acts ii. 24.) “ Whom GOD hath raised up, having loosed the pains of death :” and thus, (Heb. xiii. 20, 21.) “ Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will.” But the resurrection of Christ is equally ascribed to the Holy Ghost, as being effected by HIS power ; for St. Paul says, Christ was “ *declared to be the Son of God with power, according to the SPIRIT of holiness, by the resurrection from the dead ;*” that is, by the powerful working of the Holy Spirit : and St. Peter is still more express, when he says : “ Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened—restored to life—by the SPIRIT,” (1 Peter iii. 18.) Since then God raised Christ from the dead, and since the same resurrection is ascribed to the Holy Spirit, we, therefore, conclude with certainty that the Holy Spirit is God.

12. To be born of God, and to be born of the

Spirit, is manifestly the same thing in the sacred Scriptures : our Lord says, (John iii. 6.) ‘ That which is born of the SPIRIT is Spirit ; and (verse 8.) “ So is every one that is born of the SPIRIT.” And St. John informs us ; “ Whosoever is born of God doth not commit sin.... Whatsoever is born of God overcometh the world.... We know that whosoever is born of God sinneth not,” (1 John iii. 9 ; v. 4. 18.) Hence then it is clear, that “ The same individual act of divine grace, viz. that of our spiritual birth, is ascribed.... to GOD, and to the SPIRIT. Some capacity then there must be, wherein the Scripture makes no distinction between GOD and the SPIRIT ; and this is what the Scripture itself calls the *divine nature*, under which God and the Spirit are both equally comprehended.”¹

13. And not only is the resurrection of Christ, and our new spiritual birth, ascribed to the Holy Ghost, but also, the general resurrection of the dead, at the last day : for, “ if the Spirit of him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, BY HIS SPIRIT that dwelleth in you,” (Rom. viii. 11.) And this, says Whitby, ‘ is spoken according to the opinion of the Jews, that the resurrection should be effected by virtue of the HOLY SPIRIT, which they conclude from those words of the prophet Ezekiel, (xxxvii. 9, 10.) “ *Come, O Spirit, from the four winds and blow upon these dead, that they may live.*” Thus was our Lord raised from the dead, (1 Peter iii. 18.) thus shall we be raised, who are the temple of the Holy Ghost. . . And with this agrees

¹ Jones's Cat. Doc.

the doctrine of the ancient fathers : our bodies rising by the Spirit, saith Irenæus, shall be made spiritual, and by the Spirit shall have life. They who are dead and buried with Christ, may know that by the Spirit which raised him up, they shall be raised : so Origen.¹ But, to raise the dead, is most assuredly the work of an almighty power—of God himself—for “ *them also who sleep in Jesus will GOD bring with him.*” (1 Thess. iv. 14.) But since the dead will be raised by the Holy Ghost, He is therefore properly and truly God.

14. From the inspiration of the Scriptures, another of the works of the Holy Spirit,—we can also prove his proper Divinity. “ All Scripture,” says St. Paul, “ is given by inspiration of GOD,” (2 Tim. iii. 16.) But we well know that he here refers in particular to the Old Testament, and to the writings of the prophets, who did search, “ *what, or what manner of time, the SPIRIT of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow.*” (1 Peter i. 11.) And we also are assured that “ The prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the HOLY GHOST.” (2 Peter i. 21.) The inspiration of the Scriptures is most clearly ascribed to the Holy Ghost and to God ; and we, therefore, with certainty infer that He is God. Nor should we omit to observe that He is called the Spirit of Christ, as well as the Spirit of God : by which we are taught not only his own proper Divinity, but the general doctrine of the Trinity.

¹ Whitby in Loc.

15. But, as if to preclude all doubt of the Divinity of the Spirit, the work of creation, which is properly the work of Deity, is attributed to Him. And this will appear still more appropriate when we call to mind the words which Moses employs when he describes the creation: "In the beginning God"—the Alehim—which is a plural noun to express a *plurality* in the divine nature—"the Alehim created the heaven and the earth:" "And God—the Alehim—said, "Let us make man in our own image after our likeness:" and the Lord God—Jehovah—the Alehim said "behold the man is become like one of us." (Gen. i. 1, 26; iii. 22.) In conformity, therefore, with this expressed plurality, we read that God "by his Spirit hath garnished the heavens....The Spirit of God hath made me." (Job xxvi. 13; xxxiii. 4.) "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.Thou sendest forth thy Spirit, they are created." (Psalm xxxiii. 6; civ. 30.) Now, 'as to the essential principles of the nature of man, it is not for nothing that God expresses his communication of a Spirit of life, by his breathing into him. *God breathes into his nostrils the breath of life.* The Spirit of God, and the breath of God, are the same; only the one expression is proper, the other metaphorical; wherefore this breathing is the especial acting of the Spirit of God. The creation of the human soul, a vital immortal principle and being, is the immediate work of the Spirit of God. *The Spirit of God hath made me; and the breath of the Almighty hath given me life.* Job xxxiii. 4. Here indeed the creation and production of both the essential parts of human nature, body and soul, are ascribed unto the same

author. For the Spirit of God and the breath of God are the same; but several effects being mentioned, causeth a repetition of the same cause under several names. This Spirit of God first made man, or formed his body of the dust, and then gave him that breath of life, whereby he became a living soul. So then, the creation of man is assigned unto the Holy Spirit; for man was the perfection of the inferior creation, and, in order unto the glory of God, by Him were all other things created. Here, therefore, are his operations distinctly declared to whom the perfecting and completing of all divine works is peculiarly committed.’¹

16. That form of Baptism, which Christ appointed, proves also the proper divinity of the Holy Ghost, and the general doctrine of the Trinity. He says to his disciples, “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” (Matt. xxviii. 19.) ‘The Apostles and preachers of the Gospel were ordered to baptize those who embraced the Gospel into the name, not names, of the Father, and of the Son, and of the Holy Ghost. This is a most irrefragable proof of the doctrine of the Trinity; that is, of the Deity of the Son, and of the distinct Personality and Deity of the Holy Spirit; for it would be absurd to suppose that a mere man or creature, or a mere quality of God should be joined with the Father, in the one name, into which all Christians are baptized. To be baptized into the name of any one, implies in the person so baptized a professed dependence upon him, and devoted subjection to him. To be baptized therefore into the name of the Father,

¹ Owen, book I. chap. iv. sect. 12.

and of the Son, and of the Holy Ghost, implies a professed dependence on these three Divine Persons jointly and equally, and a devoting of ourselves to them as worshippers and servants. This is proper and obvious, upon the supposition of the mysterious unity of three coequal Persons, in the unity of the Godhead ; but not to be accounted for upon any other principles. Christianity is the religion of a sinner, who relies for salvation from wrath, and sin, and all evil, on the mercy of the Father, through the person, righteousness, atonement, and mediation of the incarnate Son,—by the sanctification of the Holy Spirit ; and who, in consequence, gives up himself to be the worshipper and servant of the triune Jehovah, in all his ordinances and commandments ; according to the ancient, and excellent doxology, *Glory be to the Father, and to the Son, and to the Holy Ghost ; as it was in the beginning, is now, and ever shall be.*¹ And upon what other supposition than that of the truth of the doctrine of the Trinity, and consequently of the Divinity of the Holy Spirit, can we account for the prayer of St. Paul, when he prays, “ The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen ? ” 2 Cor. xiii. 14. We must not suppose that the Apostle would place a creature on an equality with the Creator ; nor can we imagine that the Church can have communion with a mere quality. And as, therefore, the Father is God, and the Son is God, so also is the Holy Ghost God.

17. Again, ‘ that person whose inhabitation maketh a temple, is God ; for if the notion of a temple be nothing else but to be the house of God, if to be the

¹ Scott in Loco.

house of any creature is not to be a temple, as it is not, then no inhabitation of any created person can make a temple, as we are informed by the Apostle. "*What, know ye not that your body is the temple of the Holy Ghost which is in you? Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*" . . . *the temple of God is holy, which temple ye are ;*" (1 Cor. vi. 19 ; iii. 16, 17.) Therefore the Holy Ghost is God.¹

18. But, further, God is the person against whom, sin, properly so called, is committed ; for "*sin is the transgression of the law ;*" that is, of God's law. But the Holy Ghost is such a Person, as against whom an *unpardonable sin* may be committed ; he therefore is God. Hence says our Lord, "wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men ; but the blasphemy against the Holy Ghost shall not be forgiven unto men . . . whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. xii. 31, 32.) Now, how can it be supposed that an unpardonable sin can be committed against a creature? God is properly the object, the person against whom sin is committed ; and therefore the Holy Ghost, against whom an unpardonable sin may be committed, is God. And to this conclusion we are also led by the express words of St. Peter ; "but Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost . . . thou hast not lied unto men, but unto God : " (Acts v. 3, 4.) and therefore the Holy Ghost is God.

19. But we now proceed to our third series of

¹ Pearson, p. 319.

proofs of his Deity, drawn from the Attributes which are ascribed to him.

20. Now, holiness is one of the essential attributes of the Deity ; for “ *there is none holy as the Lord. . . . who shall not fear thee, O Lord, and glorify thy name ? for thou only art holy ;* ” (1 Sam. ii. 2. Rev. xv. 4.) ‘ Holiness, according to God’s revelation, by which alone we know any thing of the matter, means a perfect separation from all sin and evil. Holiness in its effect is this ; and consequently holiness in its *cause*, must certainly be so. It is, therefore, an essential attribute of the most High. Nothing created can claim this as an attribute to itself ; for be it ever so holy, it is not so *ex se*, from itself, but from its cause. That is not, cannot be *essential* holiness, which is derived. Holiness in essence must be in God Himself, who exists from Himself, and communicates the rays of his perfections to his creatures. All the holiness of all the creatures, therefore, is from God. He always laid claim to this attribute among his people ; and, that they might remember it the more constantly, He commanded it to be worn upon the forehead of his High Priest ; (Exod. xxviii. 36.) For this end He is represented as sitting upon “ the throne of his holiness,” (Psa. xlvii. 8.) intimating that there is no authority or power to effect holiness, but in Him. And so *essential* is this attribute in God, that He is revealed to have *sworn by his holiness*, i. e. to have sworn by himself, because he can swear by no greater ; and consequently, by no other. His holiness and his nature are one and the same. God is His attributes, and His Attributes are himself. . . . The spring, then, of all holiness, or holiness in essence, is God : and to him alone therefore, can we address

the words of that pathetic hymn composed by Athenogenes the martyr, used in the primitive Church, and retained in the communion service of the Church of England, "*Thou only art holy, Thou only art the Lord.*" The universal chorus in heaven echoes the sound, and fills the realms of bliss with the adoring theme, "*Thou only art holy, Lord God Almighty ; Thou King of Saints.*" (Revelations xv. 3. 4.) If then true holiness be God, and God be holiness itself ; what can the Spirit of Holiness be ? Can that be less than holiness which is the very essence and spirit of it ? Can He, therefore, be less than God, who claims, who possesses, and who is distinguished by his most essential attributes ? But the Spirit of God is called the Holy Spirit, because He is God himself. He claims the epithet Holy, both from his nature and his office. If he were not holy in his nature, or rather holiness itself, He could not perform that office in the covenant of grace, which begins, is carried on, and is completed in the exercise, and communion of holiness, to the redeemed. He could not impart what is not his own. No stream of holiness could proceed from Him, were he not its fountain.¹ It is unnecessary to enumerate passages, in which the Spirit of God is called the Holy Spirit : they are so exceedingly numerous as to be familiar to all who have any knowledge of the Scriptures ; for, wherever the expression ' Holy Ghost,' is used, it is the same as the ' Holy Spirit.' And He is called holy, in the highest and most peculiar sense which is applicable to the Deity : and hence St. Paul says, that Christ was declared to be the Son of God

¹ Horæ Sol. p. 100.

with power, “according to the Spirit of Holiness.” (Rom. i. 4.) He also says to the Ephesians, “Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption,” (Eph. iv. 30.) Since, then, Holiness is an essential attribute of the Deity, since the Spirit is holy in the highest and most peculiar sense, we, therefore, conclude that he is God.

21. Sovereignty is also an essential attribute in God, by which he acts as he pleases, without being accountable to any one: for, “He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou? He worketh all things according to the counsel of his *own will*,” (Dan. iv. 35; Eph. i. 11.) Equal Sovereignty belongs to the Holy Spirit; and He dispenses divine favours and miraculous gifts according to his own pleasure. For, as the wind bloweth where it listeth.... So is every one that is born of the Spirit,” (John iii. 8.) And the gospel was spread, because God bore witness to it, “both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, *according to his own will*,” (Heb. ii. 4.) And should his “*own will*,” in this passage, be referred to God, the Father, and not to the Holy Ghost, yet the argument of his Sovereignty will still remain valid; for St. Paul expressly ascribes the distribution and impartation of miraculous gifts, to the Sovereign will of the Holy Spirit; for “*all these*” viz—miraculous gifts and powers of every kind—“all these worketh that one and the self-same Spirit, dividing to every man severally as he will.” Since then, God grants miraculous powers according to his own will, and since

the Holy Ghost does the same, we are hence assured that He is the sovereign God.

22. Omnipresence is also an *essential* attribute of the Deity : all created beings must, of necessity, be confined within certain limits ; but God filleth all in all. “ Am I a God at hand, saith the Lord, and not a God afar off ? Can any hide himself in secret places that I shall not see him ? saith the Lord. Do not I fill heaven and earth ? ” (Jer. xxiii. 23. 24.) We always connect the idea of Omnipresence with that of the Deity ; for to suppose any place in which He is not, implies an absolute contradiction ; viz. that *that* which is in its own nature *infinite*, is at the same time *finite*. But if that which is Omnipresent, be God, then the Holy Ghost is God : for says the Psalmist ; “ Whither shall I go from thy Spirit ? Or whither shall I flee from thy presence ? If I ascend up into heaven, thou art there : if I make my bed in hell, behold thou art there,” (Psalm cxxxix. 7, 8.) And thus says St. Paul ; “ For through him we both ”—whether Jews or Gentiles and wherever we live—“ we both have access by one Spirit unto the Father.” (Eph. ii. 18.)

23. And, as the Deity is Omnipresent, so also is He *omniscient* : “ Great is our Lord and of great power ; His understanding *is infinite*. God is greater than our heart, and *knoweth all things*,” (Ps. cxlvii. 5 ; 1 John iii. 20.) And in like manner the Holy Spirit knoweth all things ; for “ who hath directed the Spirit of the Lord, or being his counsellor hath taught him ? ” (Isaiah xl. 13.) “ The Spirit searcheth all things, yea the deep things of God . . . the things of God knoweth no man, but the Spirit of God.” (1 Cor. ii. 10, 11.) It is clearly evident then. that the

Holy Spirit, which thus revealeth hidden counsels to man, and searcheth the deep things of God, is omniscient and really God. He searcheth *all things, yea the deep things of God* ; He is not only acquainted with and privy to the surface and outside of things, but searcheth things to the bottom. And he searcheth not only the deep things of man, as of kings and princes, whose hearts are a great deep, but the *deep things of God* : therefore the Spirit is God. For, as the Apostle argues, “no man knoweth the things of a man, save the Spirit of a man that is in him ; even so the things of God knoweth no man, but the Spirit of God,” (verse 11) or he that is with God, in God, yea God himself, as intimate with him as the soul is with the body. If the Spirit that is in man were not man, it could never know the deep things of man ; and if the Spirit of God were not God, he could never search and know, the deepest things of God.¹

24. Finally, if eternity be that which belongs to God alone, as all must confess, then is the Holy Ghost the eternal and ever blessed God : for Christ, “through the eternal Spirit, offered himself without spot to God.” (Heb. ix. 14.) Since then the Holy Spirit is *eternal*, it follows that he is true and very God ; because God only is properly eternal, and none of the creatures are called by that name. All creatures are and must be limited both as to time and place : for there was a time in which they were not, and there is a place in which they are not. ‘But the Holy Spirit is the *eternal* Spirit, who ever existed beyond all points of time, and does exist beyond all

¹ Burkitt in loco.

bounds of place ; and therefore, he is the eternal God, who is from everlasting to everlasting with respect to duration, and whom the Heaven of Heavens cannot contain with regard to his dwelling. . . . No word could more positively assert the truth of the Deity, than this one word, Eternal ; and accordingly, we find it ascribed to no being whatever, but to that high and lofty one, who inhabiteth eternity. All the multitude of the blessed, all the angels of God, are immortal, and in God shall participate a future eternity : but not one of them can say that he existed from all past eternity : since in that case he must deny himself to be a creature, because all creation, with respect to the being which is created, is a beginning to be. None of these, therefore, are eternal : none of these possess eternity in their own nature, or from themselves ; but are limited in the quantity and quality of their existence, and are dependent for the continuance of it. Now then, as the Holy Spirit is expressly styled the eternal Spirit, without any expression of his dependence, or derivation, but the contrary ; it is a plain and precise declaration from the Word of Truth, that he is the eternal God.’¹

25. It is clearly manifest, therefore, from the Appellations which are given in the sacred Scriptures to the Holy Spirit, from his Works, and from the Attributes which are ascribed to him, that he is a divine person,—properly and truly God over all, blessed for ever, whom we are bound to worship, serve, and adore.

¹ Horæ Sol.

CHAPTER IV.

TO WHAT THE SPIRIT IS COMPARED IN
SCRIPTURE.

1. As our senses are the channels through which we receive our first ideas ; so, the sacred Scriptures employ natural objects, in order to convey spiritual instruction to our minds. By means of those objects in the works of creation, with which we are most acquainted and familiar, divine revelation unfolds to our understandings those truths which, in their own nature, are spiritual and heavenly. And hence our Lord frequently speaks of himself under similitudes, by which he displays the mutual relations between him and his people. He says, "I am the light of the world ; I am the good Shepherd ; I am the Way :"¹ and Isaiah thus figuratively speaks of Christ ; "Behold I lay in Zion for a Foundation, a Stone, a tried Stone, a precious Corner Stone, a sure Foundation."² Now all these expressions, a Light, a Shepherd, a Way, a Stone, and a Foundation, are evidently figurative ; and by comparison, give us spiritual instruction and knowledge.

2. So also the Holy Spirit is represented to us under different natural objects or similitudes ; as a

¹ John viii. 12 ; x. 11 ; xiv. 6.

² Isaiah xxviii. 16.

dove,—the wind,—water, and fire. Not that these objects can in any manner shew us what is his own proper nature ; for who can find out God to perfection ? But they are *illustrative* of his operations and his mode of acting upon the human mind : and, from the nature and manner of acting of these natural objects, we may obtain some faint ideas of the workings of the eternal Spirit of Truth and Holiness. For as the voice of the Lord,—the hand of the Almighty God,—a consuming fire, are all figurative modes of expression, applied in Scripture to God the Father, so also is it figurative, when the Holy Ghost is represented as a dove, or wind, or water, or fire.

3. Several passages of the Holy Scriptures represent the Holy Ghost under the similitude of a Dove : For when Jesus was baptized ; “ Lo the heavens were opened unto Him, and he saw the Spirit of God descending like a Dove and lighting upon Him And straightway, coming up out of the water, he saw the heavens opened, and the Spirit like a Dove descending upon him And the Holy Ghost descended in a bodily shape like a Dove upon him and John bare record, saying, I saw the Spirit descending from heaven like a Dove, and it abode upon him.”¹ The ancient Jews also considered the Dove as an emblem of the Holy Spirit : For the Chaldee Paraphrast explains, (Cant. ii. 12.) “ *The voice of the Turtle is heard,*” that is, the voice of the Holy Spirit.²

4. As the Dove is *innocent* and *harmless*, so the influences of the Holy Ghost lead men to gentleness of temper, and innocency of life, and infuse into

¹ Mat. iii. 16 ; Mark i. 10 ; Luke iii. 22 ; John i. 32.

² Whitby, Luke iii. 22.

them a meek and quiet disposition. When our Lord commissioned the twelve to go to the lost sheep of the house of Israel, he says, “Behold I send you forth as sheep in the midst of wolves; be ye, therefore, wise as serpents and *harmless* as doves,” (Mat. x. 16.) Nor was this Dove-like temper and state of mind to be peculiar to the Apostles: it was to form an essential part of the Christian character, in every age of the Church of Christ; for the fruit of the Spirit is in all goodness, and righteousness, and truth, and *meekness and gentleness*.¹ They who are led by the Spirit are harmless and separate from sinners; and are induced to suffer injuries with meekness and forbearance, and not to cause or inflict them. They are long-suffering, kind, and gentle; for they are led by *his* Spirit who was meek and lowly in heart.

5. Another characteristic of the Dove, is its very *affectionate* disposition: and they who are born of the Holy Spirit are tender-hearted, merciful and kind. For “the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” (Gal. v. 22, 23.) As the carnal mind is enmity against God; so the renewing of the Holy Ghost produces a new heart, and fills the mind with love both to God and man; and they who are renewed, approve themselves as the sons of God, “by pureness, by knowledge, by long-suffering, by *kindness*, by the Holy Ghost, by love unfeigned.” (2 Cor. vi. 6.) As love is the fulfilling of the law, this heavenly temper is wrought in the hearts of them that truly believe, by the power of the ever-blessed Spirit; and by this temper are they especially dis-

¹ Eph. v. 9; Gal. v. 22, 23.

tinguished from those who are carnally-minded, and dead in sin.

6. With what care, also, does the Dove brood over and rear its young, hatching them by its genial heat, and afterwards feeding them with persevering assiduity : and when the earth was without form and void, when all was chaos and unformed ; then “ the Spirit of God moved upon the face of the waters ; ” then the Spirit of God brooded as it were over the lifeless mass, and infused its warmth and vivifying power into the whole. And so does it brood over the soul that is spiritually dead, and warms and cherishes it till spiritual life is produced ; so that they who were dead in trespasses and in sins are quickened unto newness of life. The love of God is shed abroad in their hearts, by the Holy Ghost, which is given unto them ; and as a most powerful and active principle, this Love excites them to the discharge of every duty, and gladly to suffer even tribulation for Christ’s sake. Is the Dove tender to its young ? How much more so the Holy Spirit to the humble, devout follower of Jesus ; for he is eminently the Comforter, whose indwelling power and presence more than compensate for Christ’s bodily absence. If we know Christ no longer after the flesh, yet he has not left his people comfortless, but has amply supplied his absence by the consolations of the Spirit : and hence he says, “ I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; even the Spirit of truth : ” (John xiv. 16, 17 ;) and hence (Acts ix. 31) ; when the Churches had rest and were edified, they walked “ in the fear of the Lord, and in the comfort of the Holy Ghost.” Does then the Dove

warm, cherish, and comfort its young, much more does the Holy Spirit warm, cherish, and comfort the humble soul by his secret influence, by his inward witness, and by his strong consolations.

7. But the Dove is, moreover, particularly fruitful, producing its young several times in the year ; and how strongly does this represent the fructifying nature of the Holy Spirit, by which He makes the naturally barren soul to become fruitful in all the works of righteousness. The influences of the eternal Spirit are not barren and unproductive ; but, like the kindly rain from the clouds, and the genial warmth from the sun, they generate the fruits of truth, of purity, of meekness, of patience, of humility ; in a word, of holiness in all its various kinds and degrees ; for “ the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance . . . in all goodness, and righteousness, and truth . . . the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost : ” and hence the God of hope fills his adopted children with all joy and peace in believing ; so that they “ abound in hope through the power of the Holy Ghost.”¹ Is the Dove, then, innocent, harmless, and affectionate ; is it tender and fruitful ? How happily, then, does it represent the Holy Spirit in his quickening and renewing influences, by which the dead in sin are raised to spiritual life ; the mischievous are rendered innocent and harmless ; the unkind are made affectionate, and by which the unfeeling and hard-hearted become gentle, tender, and merciful.

8. A second emblem, by which the Holy Spirit

¹ Gal. v. 22 ; Eph. v. 9 : Rom. xiv. 17 ; xv. 13.

is represented unto us, is the wind, or air in motion : “ The wind bloweth where it listeth,” says our Lord to Nicodemus, “ and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth ; so is every one that is born of the Spirit.” (John iii. 8.) And when the day of Pentecost was fully come, and the disciples were waiting for the gift of the Holy Ghost, suddenly there comes “ a sound from heaven, as of a rushing mighty Wind, and it filled all the house where they were sitting : ” (Acts ii. 2.) and immediately “ they were all filled with the Holy Ghost.” The derivation of the word Spirit, whether we regard the Greek, or the Latin, clearly proves what a fit emblem the wind is of the Holy Spirit ; for *Pneuma* in Greek—Spirit—is from *Pneo*, to blow ; and *Spiritus* in Latin, is from *Spiro*, to breath, or blow : and hence our Lord, (John xx. 22) ; breathed on the disciples, “ and said unto them, Receive ye the Holy Ghost.” The name Ghost or Ghaſt, in the ancient Saxon language, signifies a Spirit ; and hence the Holy Spirit is so frequently called the Holy Ghost.

9. And as the wind, or air in motion is *unseen*, but *felt* ; so is it with the operations of the Holy Spirit : thou hearest the sound of the wind, thou perceivest its powerful effects, but thou seest not itself. So are the operations of the Spirit of God, unseen, but felt ; invisible, but clear and evident in their mighty results : and hence the Church of England, in her seventeenth article, describes ‘ Godly persons ’ to be those, who feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things. To deny

the reality of the operations of the Holy Ghost upon the human mind, is as unphilosophical as unchristian : for you see not the cause of gravitation ; but who doubts its existence ? You see not God ; yet who denies his Being and existence, but the atheist, the fool ? To deny, then, the reality of the operations of the Holy Ghost, because they are unseen, is as contrary to reason as to deny a cause of gravitation, or the being of God. Our Lord, therefore, by the beautiful simile of the wind, shews to Nicodemus that, although there are many things in nature of which we know not the manner of their acting, yet still in reality they do exist and operate : and to us, also, he shews, that the Spirit, though unseen, like the wind, yet really affects the human mind by his influence, and worketh upon it, as is pleasing to himself. “ The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth ; so is every one that is born of the Spirit.”

10. And as the air encircles the earth, and the wind bloweth over every part of the globe ; so the Holy Spirit is every where present. As God, his presence is unconfined to place and undefined by time : and, therefore, the Psalmist says ; “ Whither shall I go from thy Spirit ; or whither shall I flee from thy presence ? If I ascend up into heaven thou art there ; if I make my bed in Hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.” (Ps. cxxxix. 7—10.) Wherever God is, and where is he not ?—there is his Holy Spirit to instruct, support, and comfort : and hence Christ is ever

present by his Spirit with his real followers, whatever climate they may inhabit, and whatever may be their language, their nation, or their colour. Do they always find themselves encircled by the air which they inhale and respire ? Do they always perceive the wind passing over them in its currents ? So also do they find the Spirit of God refreshing them by his gales of mercy, and love, and consolation.

11. And here we are led to consider another property of the wind, or rather an effect resulting from its operation ; by its force vessels are wafted from one country to another, and to their destined havens freighted with their rich and useful cargoes. So does the Holy Ghost, at times, impel men to particular acts, and especial kinds of conduct : and hence Obadiah says to Elijah, “ and it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall *carry* thee whither I know not.” (1 Kings xviii. 12.) And Ezekiel says, “ The Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity.” (Ezek. xi. 24.) And, when Philip had baptized the Eunuch, “ and they were come up out of the water, the Spirit of the Lord *caught away* Philip.” (Acts viii. 39.) And after Peter had seen the vision, by which he was taught that the gospel was to be preached to the Gentiles, “ The Spirit said unto him, behold there men seek thee ; arise, therefore, and get thee down, and go with them, doubting nothing ; for I have sent them.” (Acts x. 19, 20.) Numerous indeed are the examples which the Scriptures afford to prove, that the Spirit, by his own immediate impulse, directs and urges men to particular actions ; as when “ *the Spirit said unto Philip, go near and join thyself*

to this chariot." But still more generally does he waft the pious and devout soul above this world and all its vanities; he bears it far beyond the objects of sense, and makes it sometimes to doubt, whether or no it is in the body. His heavenly breezes fill the sails, and urge forward the vessel of the devout Christian, till finally it reaches in safety the harbour of eternal rest.

12. But how *refreshing* is the air, and especially to the person who has been long confined to a sick chamber! He walks abroad, and seems to drink draughts of new life. He finds the health-giving fluid enter his lungs, and invigorate his whole frame. And thus is the soul refreshed by the Spirit of God, when he heals its spiritual infirmities, gives strength to its weakness, and imparts joy for sorrow. And hence says Isaiah in the character of the Messiah, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted....to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." (Isaiah lxi. 1—3.) See then, what the Spirit was to effect by the ministry of Christ; for our Lord applies this very prophecy to himself, and says, "This day is this Scripture fulfilled in your ears." (Luke iv. 21.) The times of the full blessedness of the Gospel are to be the times of refreshing; in those days the Spirit shall be poured out from on high; and, like the western breezes of spring, convey joy and pleasure to all around; and the wilderness shall bud and blossom as the rose. And hence says St. Peter, "Repent ye,

therefore, and be converted, that your sins may be blotted out, when the times of *refreshing* shall come from the presence of the Lord." (Acts iii. 19.)

13. And, as the wind is *independent* of man, for it bloweth where it listeth, so the Holy Ghost operates when and as he pleaseth. He is sovereign and independent, and imparts his blessings, both as to kind and degree, as is agreeable to himself. In the first ages of the Christian Church, he gave to one the gift of tongues, to another the gift of healing, to another prophecy, to another miracles; and in our own days he gives graces, talents and usefulness as he listeth; for "all these worketh that one and the self-same Spirit, dividing to every man severally *as he will*." (1 Cor. xii. 11.) But though sovereign and independent, yet none shall humbly and faithfully ask for Him in vain. God delights that we should enjoy the saving health of his Spirit; for if parents, who are by nature evil, know how and are willing "to give good gifts unto their children, *how much more shall your heavenly Father give the Holy Spirit to them that ask him*." (Luke xi. 13.)

14. But how important the air is to man, appears most evident, when we recal to mind that it is *absolutely essential* to his life. Deprive him of air, and he dies; take from him the health-giving fluid, and he becomes a lifeless corpse. It is to him the source of life, and the parent of health. And whence shall man derive spiritual life and health, but from the Holy Ghost? He must be *born* of the Spirit,—he must be *renewed* by the Spirit,—he must be *comforted* by the Spirit,—he must have the *indwelling* of the Spirit; for "*if any man have not the Spirit of Christ, he is none of his*." (Rom. viii. 9.) It is

then as possible for *human* life to subsist without air, as for *spiritual* without the Holy Ghost. His secret and powerful influences must quicken and give life to our dead and barren souls. By his heavenly gales must our affections and desires be wafted to things that are above. Through his medium our prayers and praises are rendered devout and earnest, and are heard before the throne of the Almighty. By his witness we find peace, and by his inhabitation we become the temple, and are prepared for the glory, of God.

15. A third emblem of the Holy Spirit is water : for “in the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me and drink ; he that believeth on me, as the Scripture hath said, out of his belly shall flow *rivers of living water*. But this spake he of the Spirit, which they that believe on him should receive :” and that the Spirit and the water do here both signify the Holy Ghost, is proved by what St. John immediately adds ; “For the Holy Ghost was not yet given, because that Jesus was not yet glorified.” (John vii. 37—39.)

Now, Christ here speaks of the internal gifts of the Spirit, viz. those of prophecy, of tongues, of wisdom, and the knowledge of all mysteries ; for he speaks of those gifts of the Holy Spirit, which were not yet given, because Jesus was not glorified . . . and observe, these gifts of the Spirit are promised under the metaphor of waters flowing out of the belly of believers, agreeable to the nature of internal gifts. So Christ saith to the Samaritan woman, “the *water* which I will give, will be a fountain of *water* springing up to eternal life.” So Isaiah (xxxii. 1, 2) “Behold a King shall reign in righteousness, and princes shall rule in judgment ;

and a man shall be as rivers of *water* in a dry place." And (xliv. 3,) "I will pour *water* upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring;" that is, saith the Targum, as *waters* are given to the thirsty earth: so will I give my Spirit upon thy sons. And (Ezekiel xxxvi. 25—27.) says, I will pour clean *water* upon you, and ye shall be clean; I will put my Spirit in the midst of you; in your bowels, saith the Targum; whence it is manifest, that they must be mistaken who say, the words of Christ are not to be found in the Old Testament, and so interpret his words thus: he that believeth in me. .as *the Scriptures require him to believe*—out of his belly shall flow rivers of living water; whereas that phrase, *as the Scripture hath said*, is never used to express the manner after which a thing is to be done, but always to confirm the truth and the authority of the thing mentioned. Observe, further, that Christ spake thus on the last day of the feast of tabernacles: now on that day, say the Jews, they used to compass the altar with branches in their hand, saying some prayers, in which they often repeated the words, Hosannah and Hatzbika—save now and prosper us; whence that day was styled Hosannah Rabba, or the great day of the feast, as here; and, as they add, by the institution of their prophets Haggai and Zechariah, they then fetched water with great joy and pomp from the fountain of Siloah, and brought it to their priests, who poured it upon the altar with the wine of their sacrifice, singing these words of Isaiah (xii. 3 :) "with joy shall ye draw water from the fountain of salvation," that is, saith the Targum, with joy shall ye receive a new doctrine from the elect of the just; and whilst they were thus sing-

ing, they expected the Holy Spirit should fall upon them, as they said He did on the prophet Jonas, whilst he was employed in this very action. They farther say, there was a place in the court of the women, whither they carried these waters, called Bothtasscoavah, the place of drawing, because thence they drew the Holy Spirit. And, lastly, Zechariah foretels, that all the nations shall come to Jerusalem, at the feast of tabernacles. "And in that day," saith he, "living waters shall go forth from Jerusalem." (xiv. 8.) And hence we learn why that day was called the *great day* of the feast, and how appositely our Lord spake to them of receiving the Holy Ghost, under the metaphor of living, i. e. of fountain water.¹ And, what a beautiful emblem water is of the Holy Ghost will appear, by considering some of its more obvious properties and uses.

16. Now as water *flows* and is *poured* out, so did God promise it should be with regard to his Spirit; and so do we know the prediction was fulfilled. For, says Joel, "it shall come to pass afterwards, that I will *pour* out my Spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions." (ii. 28.) And that this prediction was eminently fulfilled on the day of Pentecost, is proved by St. Peter, who says to the Jews, "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will *pour* out my Spirit upon all flesh." (Acts ii. 16, 17.) On the day of Pentecost was the Holy Ghost poured out largely upon the disciples, and freely did He flow into

¹ Whitby.

them ; and at subsequent periods on the Gentiles also was poured out this most astonishing gift. And still does He continue to flow through the Church of Christ, and by his fertilizing streams give fertility to the barren soul, and gladness to those who thirst after righteousness. And such are the effects of the gift of the Holy Spirit, as described by the beautifully figurative language of Isaiah ; for, “*when the Spirit is poured upon us from on high*, then the wilderness shall be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.” (xxxii. 15, 16.) And, does the hiding of God’s face imply sorrow, and the light of his countenance give joy ? So is it with regard to the Spirit ; for when he is withdrawn, sorrow ensues ; but when given, what gladness ! And hence Ezekiel says, “Neither will I hide my face any more from them ; for I have *poured* out my Spirit upon the house of Israel, saith the Lord God.” (xxxix. 29.) And, with what joy and delight do we witness the rain poured down from the clouds in the time of drought, when the fields have been scorched and the grass burnt ! and how much more does the soul rejoice in God its Saviour, when the Spirit flows freely upon it, and waters it with his own graces and heavenly benediction.

17. But how *free* is water ! It is one of those gifts which God has given to all, and which he has diffused every where for the use and benefit both of animal and vegetable life. The rain from heaven cannot be bought ; but descends according to the laws of nature which God himself has ordained ; and the most mighty monarch, as well as the lowest

peasant, must be content to receive it as a gift, which neither power can command nor riches purchase. And thus also the outpouring of the Holy Spirit is peculiarly the *gift* of God ; for says Peter to the Jews ; “ Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the Gift of the Holy Ghost.” (Acts ii. 38.) And, when Simon offered money, in order to obtain the power of conferring the Holy Ghost, Peter said to him, “ Thy money perish with thee, because thou hast thought that the Gift of God may be purchased with money.” (Acts viii. 20.) And great also was the astonishment of those of the circumcision when they saw, “ that on the Gentiles also was poured out the Gift of the Holy Ghost.” He is a gift far beyond the value of all finite computation ; if, therefore, He is enjoyed, it must be by the grace—the mere favour of God : for as the God of nature has freely given to man the water which is poured from the clouds, so the same God of grace must freely impart to him that living water which is an emblem of the Holy Spirit. And, hence, says our Lord ; “ How much more shall your heavenly Father give the Holy Spirit to them that ask him.” (Luke xi. 13.) The gifts of grace, are like those which are called the gifts of nature. The sun will not shine at thy bidding : the rain will not descend at thy command ; for these are the gifts of God. So, wouldest thou receive the outpouring of the eternal Spirit ; thou must be content to obtain it as a gift from the Almighty, which thou dost not deserve, and which is infinitely too precious to be bought.

18. And, as water flows in *abundance* both for

the poor and the rich—as the labouring man can quench his thirst at the river as freely as the monarch,—and as the fertilizing shower falls upon the garden of the cottager in as great abundance as upon that of his rich and powerful landlord ; so the Holy Spirit is poured out so *abundantly*, that all, however different their ranks in life, may partake of his saving and refreshing influences. Water flows from heaven in copious streams, for the beggar equally as for the king : and, hence, when Joel predicted the glorious outpouring of the Holy Ghost in the latter days, he says ; “ And also upon the servants and upon the handmaids in those days will I pour out my Spirit.” (ii. 29.) His precious gifts and blessings were not to be confined to any one people or country ; but like water, were to be found in and spread over every nation : and, therefore, while Peter was preaching the gospel to Cornelius and his household ; “ the Holy Ghost fell on all them that heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost,” (Acts x. 44, 45.) Abundant as water is, in general ; yet sometimes it fails in desert lands, and a man would give a kingdom to be able to find a stream. But where do the influences of the Holy Spirit fail ? From what country are they excluded ? They refresh and cheer the soul, as well under the frigid as the torrid zone : they break out in abundant streams, should the Christian be placed under the pole, or on the burning sands of Africa. The Eternal Spirit is an ever-flowing fountain at which the children of God may ever drink and refresh their thirsty souls.

19. But who is ignorant, how water *revives* the

weary, faint, and thirsty traveller ! With what eagerness and joy does he run to quench his thirst in the running stream, after travelling for some time in a dry and barren land ! He drinks of the brook in the way : he lifts up his head : his strength is renewed ; and he pursues his journey with joy and gladness. And thus the true Christian, as he travels through this world, is *revived* and cheered by the comforts of the Holy Ghost : he drinks deep from the cup of salvation, and renews his strength as the eagle. The water of life—the influences of the Spirit—are in him a well of water springing up unto eternal life ; and he feels his drooping mind invigorated and cheered under all its sorrows, its cares, its weakness, and its fears. As Christ had promised the Comforter ; so the Churches had rest, and walked “ in the fear of the Lord, and in the *comfort* of the Holy Ghost : ” as the kingdom of God is within the true believer ; so he has “ peace and joy in the Holy Ghost : ” and, as he is looking for a kingdom eternal in the heavens, so he “ abounds in hope through the power of the Holy Ghost.” Does hope then revive the desponding ? Do peace and joy cheer the disconsolate ? And does comfort assuage the grief of those that mourn ? Then, still more, does the Holy Spirit cheer and revive the soul, by his influences, unseen, but assuredly *felt*.

20. But one of the most essential properties and uses of water is, its power to *cleanse and purify*. By this we remove the filth of the flesh, and wash away impurities from our dwellings, our garments, and our bodies. And while the liberal use of water cleanses and purifies, it also promotes health and vigour. And in like manner, the Spirit of God

purifies the soul from its corruption, cleanses the heart from all unrighteousness, and sanctifies the whole man,—body, soul, and spirit. And hence Ezekiel says, “Then will I sprinkle clean water upon you; and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new Spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments and do them.” (xxxvi. 25—27.) Those, who are brought into a state of salvation, are renewed by the Spirit, working a mighty change, even a new birth in their nature; for they no longer live in the filth of their sins and former lusts,—they no longer walk according to the corrupt course of this world, nor do they live after the flesh. They are *washed*, they are *sanctified* “in the name of the Lord Jesus, and by the Spirit of our God.” Were they lovers of this world?—they become lovers of God. Were they drunkards?—they become sober. Were they covetous?—they are rendered liberal. Were they lewd?—they are now chaste. Were they revilers?—they now return not railing for railing. Were they unholy and unclean?—they now perfect holiness in the fear of God, and are cleansed from all filthiness both of the flesh and Spirit. And why and how is all this mighty work accomplished? Because God of his mercy saves us “by the washing of regeneration and renewing of the Holy Ghost.” (Titus iii. 5.) By the regenerating and renewing influence of the Spirit, the pollution of our nature is cleansed, the stains and soils of sin are removed, the corruptions of our heart are purified, and we

become temples in which God is pleased to take his residence. The Church of Christ is rendered glorious, so that it is without spot or wrinkle in the sight of God. The saints of the Most High are made pure in heart, because the Spirit of Christ dwells in them, and they have washed their robes and made them white in the blood of the lamb.

21. The last emblem, under which we have to consider the Spirit, is that of fire. And that fire is an emblem of the Holy Ghost, is clear from what John the Baptist says of our Lord ; “ He shall baptize you with the Holy Ghost, and with fire.” (Matt. iii. 11.) And, when the Spirit was poured out upon the disciples on the day of Pentecost, “ there appeared unto them cloven tongues like as of fire, and it sat upon each of them ; and they were all filled with the Holy Ghost.” (Acts ii. 3, 4.) And when Isaiah describes how the Lord would wash away the filth of the daughters of Zion, he says, it should be effected, “ by the Spirit of judgment, and by the spirit of burning.” (Isaiah iv. 4.)

22. Now, as fire *penetrates* all substances with which we are acquainted, so does the Spirit enter into the hardest heart by his secret power and influence. The word of God, we know, “ is the sword of the Spirit,” but “ the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow ; and is a discerner of the thoughts and intents of the heart.” (Heb. iv. 12.) By means of the word of God, the Spirit enters into the inmost thoughts ; penetrates through all the windings, darkness, and hardness of the human heart ; and makes, when he pleaseth, the most insensible to

feel his pervading power. The matter of fire producing heat, gives life in the kingdom of nature ; and is it not “ the Spirit that *quickeneth* ” that giveth life to the soul which is dead in sin, and that calls into spiritual action the powers and faculties of man ? We can scarcely conceive of any substance, which is not penetrated more or less by the matter of fire ; and as by the “ *anointing*,” St. John sometimes means the Holy Ghost in his operations ; so of this anointing he says, “ The anointing which we have received of him abideth in you.” Is fire then in the very interior of bodies, and does it enter into the composition of their minutest particles ? Intimate also to the real Christian, is that Holy Spirit which *abides in* him, and influences the thoughts and purposes of his mind. Where God is, there is his Spirit ; and as in God, so also in his Spirit, we live, and move, and have our being. And still more especially, if possible, from him we derive that spiritual life, by which we become truly devoted to the service and glory of our Creator.

23. Another property of fire is, to *illuminate* and to give light to the natural eye ; and hence to enable us to discharge the duties, and perform the business of human life. And, what light is to the body, truth is to the mind : and hence, the Eternal Spirit is called the Spirit of truth. He gives knowledge to the ignorant, he imparts heavenly light to the blind ; he shews the right path to those who are in error ; and as the pillar of fire gave light to the Israelites, so does he enlighten the mind, and direct the steps of the true Israel of God, the real, humble followers of the Lord Jesus Christ. And therefore, our Lord says, “ when he the Spirit of truth is come, he will *guide*

you into all truth....He shall glorify me: for he shall receive of mine, and shall *shew* it unto you." (John xvi. 13, 14.) The heart of man cannot of itself conceive "the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God." (1 Cor. ii. 9, 10.) Without natural light, how do we grope, stumble, and fall, in well known places: and without the light of the Holy Spirit to guide our minds, we should wander in darkness, roam in error, and fall into the pit of perdition. He must enlighten the dark understanding; He must guide us into all truth; He must shew us the path of life; and He must keep us in peace, in joy, and in safety.

24. The power of fire to warm and soften is known to all; we feel its influence on our bodies, and we see how powerfully it acts upon the substances which are exposed to it. We see it heat, divide, and separate the parts of substances the most hard and impenetrable. Nor is there any heart too hard for the Holy Spirit to soften, by his renewing agency. He convinces the sinner of his sin, so as to produce that godly sorrow which is unto life: and he effects in the heart that real contrition, which makes a man feel the burden of his guilt to be intolerable. It is far, very far more difficult to soften the naturally hard depraved heart of man, as to its offences against God, than to fuse the diamond by the operation of fire; for the latter may be accomplished by human means, but the former requires the power of Jehovah the Spirit. It requires the fire of Divine love to melt the sinner's heart of stone, and to cause to flow the tears of true repentance. That love, which the

Holy Ghost sheds abroad in the heart, makes the unfeeling, kind ; and the ferocious, gentle ; and that love produces the tenderest affections towards man, and supreme love for God. He, who is filled with the Spirit, is cheered and warmed with the most lively hopes ; he has that hope which “maketh not ashamed ; because the love of God is shed abroad in his heart by the Holy Ghost, which is given unto us.” (Rom. v. 5.)

25. Finally, there is another property of fire applicable to the operations of the Spirit, which instructs us in a most serious and awful doctrine. Fire has the power of *hardening* some substances, while it softens others ; it hardens clay, but softens wax. And not only by its direct operation does it harden some substances, but, by its abstraction produces the same effect in others ; for by the abstraction of the matter of heat, water becomes ice. And, when men resist the Holy Ghost beyond a certain limit, he withdraws from them, and leaves them to harden in their crimes, and to perish in their sins. As they do not like to retain God in their knowledge, he gives “them over to a *reprobate* mind, to do those things which are not convenient.” (Rom. i. 28.) Men may and sometimes do resist the truth and the love of it to such a degree, that “for this cause God shall send them strong delusion, that they should believe a lie ; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” (2 Thess. ii. 11, 12.) Men have no warrant from Scripture nor from reason to expect, that the Holy Spirit will be afforded them under all circumstances whatever ; for as before the flood God declared, “My Spirit shall not always strive with man ;” so is it

now under the Gospel, when men sin away their day of grace ; “ He hath blinded their eyes and hardened their heart, lest they should see with their eyes, and understand with their heart, and be converted, and I should heal them.” (John xii. 40.) It is not reasonable for men to imagine that the *goodness* of God is not accompanied by *justice* ; and that they are at liberty to slight, resist, and despise the suggestions and strivings of the Holy Ghost continually, and yet he should not be grieved, and withdraw from them ; for as with the Jews who would not receive the gospel, so is it still with some of the same character : they are “ *blinded* ; according as it is written, God hath given them the spirit of slumber ; eyes that they should not see, and ears that they should not hear.” (Rom. xi. 7, 8.) We know that it was the Holy Ghost which declared to those under the Mosaic dispensation, and the same words are applicable to many under the Christian ; “ Go and tell this people, hear ye indeed but understand not, and see ye indeed but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.” (Isaiah vi. 9, 10.) And, how awful their state, who are forsaken by the Holy Spirit, and hardened of God ; who are given up to a reprobate mind, to work all uncleanness with greediness ! Their perdition is sealed, and their damnation is just. God’s Spirit called, but they would not hearken ; he strove long with them, but they still resisted ; he invited them, but they spurned the invitation ; and now he justly leaves them to perish in their crimes, and in their guilt, and to become desperate

in wickedness, and seared in conscience. How then should men beware, lest they harden their hearts to that degree, that God swears in his wrath, they shall not enter into his rest. Should this be the case with any, better had it been for them that they had never been born ; as it is impossible to renew such to repentance, and their end is to be burned.

26. As, then, the fire penetrates and illuminates, warms, and softens, and hardens, so does the Holy Ghost, in his various operations upon the human mind. Happy they who yield to his holy suggestions, and are led by his guidance ! Happy they who are led by the Spirit of God, for they are his sons ; they are partakers of a divine nature ; they are inheritors of eternal glory ; and they shall be for ever united to the company of saints and angels ! But wretched, thrice wretched, are they, who provoke God to take his Holy Spirit from them ! They sin without remorse ; they make a mock at sin ; they deride religion ; they laugh at piety ; and they fall finally into eternal ruin and endless despair.

BOOK II.

ON THE EXTRAORDINARY OPERATIONS OF THE
HOLY GHOST.

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II.—CHAPTER I.

ON THE MEDIATION OF CHRIST, AS THE MEANS BY WHICH ALL THE GIFTS AND GRACES OF THE HOLY SPIRIT HAVE BEEN AND ARE COMMUNICATED TO THE CHURCH.

1. IF we carefully observe the Sacred Scriptures, we shall perceive that the doctrine of the Trinity is not presented to us in a manner peculiarly formal and direct, but that it is interwoven with the whole system of divine revelation, and cannot be separated from it. From the beginning to the close of the Sacred Canon, the Father, the Son or Messiah, and the Spirit, are constantly brought before us, either by direct mention, allusion, or implication. And this constant interweaving of the doctrine is a most certain proof of its truth; because divine revelation assumes and proceeds upon it, nearly as a system of geometry does upon its definitions and axioms. Now, as the plan of man's redemption was the great object which divine revelation was given to make known, so we find a peculiar work is assigned in the Scriptures, in that plan, to each divine person. The Father sends the Son; the Son comes into the world as sent by the Father; and the Holy Ghost is sent and proceeds from both: For, says Christ, "when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which

proceedeth from the Father, he shall testify of me.” (John xv. 26.)

2. Before, then, we proceed to consider at length the miraculous, or extraordinary, and the ordinary operations of the Holy Spirit, it is necessary to show, as a foundation for the whole subject, that they have been, and are still granted, so far as they are imparted, through the alone mediation of Christ. He not only made an atonement for our sins by his death upon the cross, and thereby obtained eternal redemption for us, but through his mediation procured for us all the blessings of the Spirit, whether we are considered as a church or as individuals. Since the day of Pentecost, we may be considered as living especially under the dispensation of the Spirit; for the Comforter, the Holy Ghost, was to abide with the church for ever. The personal residence of Christ upon earth was only for a short period; but by the Eternal Spirit of Truth, he was to be with his people “alway, even unto the end of the world.” (Matt. xxviii. 20.) As then, a firm and magnificent temple rises from a foundation suited to the structure, so we shall see that the mediation of Christ is the foundation upon which are built all the gifts and graces of the Holy Ghost, as imparted to man, and is also as a pure and copious fountain from which all our spiritual blessings are ever flowing.

3. Now that we may advance regularly in the discussion of this important subject, let it be observed, that in the general course of nature, so far as we are concerned as human beings, all our natural blessings are conferred through the means of others, for we come into this world, or derive our very existence by means of our parents. By their instrumentality, or by friends,

we are preserved during the years of helpless infancy. By means of masters and tutors, we are taught, when young, what is necessary for our future life; and the food which we daily eat, and without which we could not subsist, is obtained for us by the labour and toil of the husbandman, i. e. by the means of others; and the raiment by which we are either protected or adorned, is derived from sources distinct from ourselves. And when our life is ended, we are indebted to the kind offices of friends for our funeral. We are not independent of others in any one single instance whatever; the whole system and scheme of the world is a system of means by which we minister one to another. We may ask also, why are favours often granted to those who need them, by those who have the power to grant them? Is it not very frequently at the request of others? We employ their mediation, and use them as our daysmen: we find on numberless occasions through life, that the interposition of another person is far more effective than our own entreaties, and procures what we could little hope of ourselves to obtain.

4. We find, still further, that we often produce many evils to ourselves by our own imprudence or misconduct, which are frequently remedied by the means of others, without whose aid we should have been ruined in all our worldly prospects, or perhaps have lost not only health but life. Men not unfrequently, from imprudence, fall into a fever or some dangerous sickness, which would most certainly prove fatal, were it not for the interposition, or in other words, the mediation of the physician. By some misconduct they often lose the support and patronage of their best friends, but are again restored to their fa-

your by means of another person, when their own supplications would not avail to the same purpose. How commonly are criminals pardoned at the interposition of other parties, when their own entreaties would be disregarded. Some person steps in between the condemned criminal and the judge, or the sovereign, and intercedes for his pardon, which is granted, not for his own sake, but for the sake of him who interposes on his behalf. Indeed, the whole system of human affairs is that of interposition, by which we are made instrumental to each others' benefit and advantage: it is interwoven into the whole course of our life; and we do not duly mark and observe it, because it is so common. But whenever we are in danger, distress, or affliction, then as by instinct we fly to the assistance of others, and seek to them as the means of our relief; and thus, though we may not distinctly observe it at the time, the idea of mediation is forced upon us, and we are made to perceive how absolutely necessary the aid of others is to us.

5. In the dispensation of the Gospel we also find that all spiritual blessings are given and communicated through the Mediation of Christ, for there is but "One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (1 Tim. ii. 5, 6.) As fallen and guilty creatures we need mercy and pardon: as unholy and sinful ones we need sanctification: as ignorant of God and divine truth we require instruction and illumination of mind: and, to give us satisfactory and full proof and conviction of the Gospel being a revelation from God, miracles and the extraordinary operations of the Holy Spirit were necessary. These are blessings which were absolutely necessary to

rescue us from our degraded, sinful, and wretched condition : and thus, as all our natural blessings are conveyed to us by the means of others ; so infinitely still more all our spiritual blessings are imparted through the mediation of Christ, the only-begotten of the Father, full of grace and truth. The doctrine of the mediation of Christ, the Messiah, was infused into the whole Mosaic dispensation in its types, and sacrifices, and atonements for sin, to lead and prepare men's minds for the reception of the gospel, and the glorious ministration of the Spirit ; for Christ hath obtained a more excellent ministry than that of the law of Moses, " by how much also he is the Mediator of a better covenant, which was established upon better promises." (Heb. viii. 6.) Our consciences need to be purged from dead works to serve the living God : that this, therefore, might be accomplished, Christ, through the eternal Spirit, offered himself without spot to God ; " And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance." (ix. 15.) The law of Moses was not intended to be permanent, but was a type or shadow of good things to come : but now under the gospel we have come to a dispensation which never will be changed, " and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." (Heb. xii. 24.)

6. Nor must we date the mediation of Christ merely from the time of his death, but more properly from that period in which the world came into its present sinful, and therefore wretched state ; for he

is the "Lamb slain from the foundation of the world:" (Rev. xiii. 8.) Nay we may go still higher and say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him *before* the foundation of the world, that we should be holy and without blame before him in love." (Ephes. i. 3, 4.) The economy of our redemption, therefore, has been carried on from the foundation of the world, "and is still carrying on for its recovery, by a divine person, the Messiah, who is to gather together in one the children of God that are scattered abroad, and establish an everlasting kingdom wherein dwelleth righteousness. . . . And parts of this economy, are the miraculous mission of the Holy Ghost, and his ordinary assistances given to good men.'¹

7. And when we refer to the mediation of Christ, we must ever consider it as that of a divine person, who is God as well as man; for he "thought it not robbery to be equal with God:" (Phil. ii. 6.) And hence in his own essential nature he possesses all fulness with which to enrich his people; for "of his fulness have all we received, and grace for grace, . . . and in him dwelleth all the fulness of the Godhead bodily." (John i. 16; Col. ii. 9.) And here the doubting and trembling penitent sees the perfect efficiency of his Saviour's mediation in his behalf, and that through him the gifts and graces of the Spirit are effectually secured to him. He might feel uncertain of the success of the interposition of Christ if he were not a divine person: but the divinity

¹ Butler's Analogy, 233, 234.

of his nature gives him the most certain assurance that his mediation avails to procure for him the supply of the Spirit, and the greatest and richest of spiritual blessings ; and he can confide in Christ's promise and command, when he says ; " Whatsoever ye shall ask the Father in my name, he will give it you. . . . Ask, and ye shall receive ; that your joy may be full." (John xvi. 23, 24.)

8. And since Christ is essentially a divine Person, and in him all fulness dwells, so we find from the sacred Scriptures, that the Holy Ghost is the Spirit of Christ the Son, as well as of God the Father ; for says the Apostle, " ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you ; now if any man have not the Spirit of Christ, he is none of his." (Rom. viii. 9.) Now who does not from this passage perceive that the Spirit is of the Father and of the Son, that he is the Spirit of both ; and therefore, since Christ is our Mediator, we enjoy all his gifts and graces through him ? Christians are in a high and spiritual sense the temple of God, and the Spirit of God dwelleth in them ; but this very Spirit is that also of the Son of God ; for " because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father." (Gal. iv. 6.) Whatever fulness there is in the Father, the same is in the Son, who gives to us of his own Spirit. And indeed so express are the holy Scriptures on this subject, that they ascribe the inspiration of the prophets under the Old Testament dispensation to the Spirit, as that of Christ as well as of God the Father ; for the prophets searched " what, or what manner of time the Spirit of Christ, which was in them, did signify, when it testified before-hand the sufferings of Christ,

and the glory that should follow :'' (1 Pet. i. 11.) but " All Scripture is given by inspiration of God ;'' (2 Tim. iii. 16.) and " the prophecy came not in old time by the will of man ; but holy men of God spake as they were moved by the Holy Ghost :'' (2 Pet. i. 21.) The inspiration, therefore, of the prophets, or in other words, of the writings of the prophets as contained in the Scriptures, was imparted by the Spirit, as that of Christ the Son of God, as well as of the Father. And hence, we may most distinctly perceive, how beautifully the doctrine of the Trinity unites and harmonizes things which might otherwise appear very difficult of agreement : in this focus the rays of divine truth meet with the greatest certainty, and then scatter and diffuse themselves over the whole system of divine Revelation.

9. And since Christ as God has the right and the power to give and impart the Holy Ghost ; so also, as the only Mediator between God and man, it is through him and his mediation that the Church and all its members have enjoyed the blessings of the eternal Spirit ; for he says, " Behold, I send the promise, i. e. the promised Spirit, of my Father upon you." (Luke xxiv. 49.) But see how this arises from his mediation ! Now it is the office of a Mediator to intercede with, or pray to the person to whom intercession is made ; and therefore in this very sense Christ says, " I will pray the Father, and he shall give you another Comforter, i. e. the Holy Ghost, that he may abide with you for ever, even the Spirit of Truth....The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." (John xiv. 16, 26.) And as an effectual Mediator, who knew the power and effi-

ency of his mediation, he gives his disciples these cheering promises ; “ When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me....It is expedient for you that I go away : for, if I go not away, the Comforter will not come unto you ; but, if I depart, I will send him unto you....When he the Spirit of truth is come, he will guide you into all truth....He shall glorify me ; for he shall receive of mine and shall shew it unto you. All things that the Father hath are mine : therefore said I, that he shall take of mine and shew it unto you.” (John xv. 26 ; xvi. 7. 13, 14. 15.) When, therefore, on the day of Pentecost, the promise of the Father was given in such a signal and convincing manner, “ and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance ;” then was it clearly manifested that all this glorious outpouring of the Spirit was through the mediation of Christ : for says Peter ; “ This Jesus hath God raised up, whereof we all are witnesses : therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” (Acts ii. 4 ; 32, 33, 38.) Does then the sun in the natural world disperse the beams of light over the earth ; so does the Sun of Righteousness shed the gifts and graces of the Spirit ; through him we receive the light of truth ; the warmth of spiritual life ; the ardour of heavenly love ; the strength of faith ; the cheering of hope ;

the firmness of patience : and in a word, the Holy Ghost, with all his secret and powerful influences, to sanctify us wholly and make us a fit temple, an habitation for God.

10. If, indeed, we attend to the history of our Lord, we shall perceive that before his ascension, he by anticipation, authoritatively gave the Holy Spirit to his apostles under the emblem of breath ; for, says he, “ As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.” (John xx. 21, 22.) But still they were to tarry at Jerusalem, and wait for the promise of the Father, when they should be baptized with the Holy Ghost, and receive power after he had come upon them. So that both before and after his ascension, we find the Holy Spirit imparted by his means, and communicated by his mediation, either by anticipation or actually ; and we perceive how infinite are our obligations to this adorable and ever-blessed Mediator. Well, then, might the Psalmist exclaim, when under the inspiration of the Spirit, and viewing by faith the glory of the Messiah in his mediatorial kingdom, “ Thou hast ascended on high, thou hast led captivity captive : thou hast received gifts for men ; yea, for the rebellious also, that the Lord God might dwell among them.” (Ps. lxxviii. 18.)

11. And that all the blessings of the Spirit are given through the mediation of Christ, is made, if possible, still more evident from this ; that it is by faith in Christ they are granted and received. As we believe in the Messiah, the Son of God, for the atonement, and therefore the pardon of our sins ; so equally must faith be exercised by us in him for the influences of

the Holy Ghost. And hence, when Peter preached at the house of Cornelius, he says, "Whosoever believeth in him shall receive remission of sins; and while Peter yet spake these words, the Holy Ghost fell on all them which heard the word." (Acts x. 43, 44.) Here faith in Christ, and pardon, and the gift of the Spirit, are all united, as parts of that complete system of redemption which the Gospel presents to us. Faith in the mediation of Christ is the channel through which the Spirit with all his comforting and fertilizing streams flows into our souls; and therefore, says St. Paul, "Received ye the Spirit by the works of the law, or by the hearing of faith?....Christ hath redeemed us from the curse of the law....that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." (Gal. iii. 2, 13, 14.) And again, "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." (Ephes. i. 13.) Since, then, in general, faith in God is the foundation of all religion, so, in particular, faith in Christ is the foundation of all Christian experience and spiritual blessings. Has he purchased the Spirit for us? then to him we must apply for his gifts and graces. Has Christ the supply of the Spirit without measure? then faith must be exercised in him, that we may receive of his fulness and grace for grace. Faith is the hand which reaches from earth to that throne of glory and mercy, on which our Mediator is seated, and takes a firm hold of his love, of his strength, his truth, and his sympathy, and conveys back to the believing and obedient soul, all the riches and treasures of his Spirit.

12. And to faith in Christ, we must add earnest and faithful prayer to God for the gift of his Spirit. The

depravity of our nature makes it essential that we receive his influences to sanctify us ; the blindness and ignorance of our minds render his illumination absolutely necessary ; the hardness of our hearts must be softened by his fire of love ; and our affections must be wafted to God, to high and heavenly things, on the wings of his inspiration. And are not these blessings for which we should be earnest in prayer ? for these we cannot be too anxious ; for these we cannot be too importunate with our Heavenly Father. Nor need we feel apprehensive that he will not hear and answer our prayer ; for if we, being evil, know how to give good gifts unto our children, “ how much more shall your Heavenly Father give the Holy Spirit to them that ask him.” (Luke xi. 13.) The goodness of the Deity, and the mediation of Christ, ensure to us every spiritual blessing : since God has given us his Son, with him he will give us all things. We may then draw near to the throne of grace with boldness, for Christ ever liveth to make intercession for us. With what harmony and wonder, then, is the whole plan of our redemption arranged ! The Father as the fountain of mercy, sends the Son to reconcile the world unto himself ; the Son, as Mediator, obtains eternal redemption, and all the gifts and graces of the Holy Ghost for us ; and the Eternal Spirit by his power and influence upon our minds, changes our nature, and sanctifies us in body, soul, and spirit to God. Nor is the Spirit a transient visitor to the church, but abides with it for ever. The mission of the Messiah upon earth was for a few years only ; but that of the Spirit was to be permanent ; for, says Christ, “ I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.” (John xiv. 16.)

He ever dwells in the heart of the real Christian, and makes his body his residence and temple. And as the Mediator ever lives to make intercession for us, so the Holy Ghost ever guides, directs, and sanctifies, the whole body of Christ's holy, universal Church : and thus we see the full force of St. Paul's benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." (2 Cor. xiii. 14.)

CHAPTER II.

ON THE SACRED SCRIPTURES AS INSPIRED BY THE HOLY SPIRIT.

1. "ALL Scripture," says St. Paul, "is given by inspiration of God;" and St. Peter informs us, that "the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. i. 21.) The inspiration of God, and the being moved by the Holy Ghost, are therefore, the same thing with regard to the origin and composition of the Scriptures, of which the prophecies are such an essential part.

2. The word which St Paul uses (2 Tim. iii. 16.) and which is translated, "*inspiration of God*," is particularly adapted to prove, that the sacred Scriptures were of divine original; for, Theopneustos, "*inspiration of God*," is derived from Theos, God, and Pneo, to breathe, or inflate; and the word denotes those things, notions, words, discourses, and *writings*, which proceed from the influence and suggestion of God. So that, as when the Almighty at first created man, he breathed into his nostrils the breath of life; so also, he breathed into the minds

of holy men of old, those things which he intended them to convey, by *writing*, to future ages.

3. It is not in the power of man perfectly to explain the *mode*, or *manner*, by which the Holy Ghost influenced the writers of the Scriptures, because it is a subject, in all its extent, beyond our comprehension; and, therefore, what no one can fully comprehend, it is impossible for any one fully to explain. Nor should this appear surprising; since even in the natural world the motion of a finger, or the growth of a blade of grass, involves mysteries beyond the reach of human intellect. What wonder, then, if in the spiritual world, many things, and among these the inspiration of the Scriptures, should exceed our capacity? But still there are several important particulars connected with the subject, of which we may have clear and distinct ideas..

4. The sacred penmen, though moved by the Holy Ghost, still *exercised* their own *reason and judgment*; for David says, “My *heart* is *inditing* a good matter: I speak of the things which I have made touching the king.” (Ps. xlv. 1.) Luke also, at the beginning of his Gospel, thus addresses Theophilus: “It *seemed good* to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.” (Luke i. 3, 4.) And we find from St. Peter, that the prophets “*enquired and searched diligently*,” “searching what, or what manner of time, the Spirit of Christ, which was in them did signify; when it testified beforehand the sufferings of Christ, and the glory that should follow.” (1 Pet. i. 10, 11.) But though the sacred penmen exercised

their own reason and judgment, yet it was the Holy Ghost who *effectually* excited them to *compose and write* the Scriptures; for “all Scripture is given by inspiration of God;” and “the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.” And, as we find a variety in the Scriptures corresponding to the education and habits, both bodily and mental, of the writers; so it is clear that the Holy Ghost assigned to each his share or subject suited to his natural talents, and the necessities of the church in his time. The writings of Moses, of David, of Isaiah, of Daniel, of Amos, of John, and of Paul, shew, both by their style, imagery, and manner, that they were composed, not only according to their natural talents, but their education and habits of life. For “there are *diversities* of gifts, but the same Spirit;” and hence, St. Peter says of St. Paul, “Even as our beloved brother Paul also, according to the *wisdom given* unto him, hath *written* unto you.” (2 Pet. iii. 15.) The minds of those who wrote the Scriptures, were also *illuminated* with a duly distinct knowledge of the truths which they were to deliver; and hence the Lord says to Moses, “Look that thou make them after the pattern which was *shewed* thee in the mount.” (Exod. xxv. 40.) And again, “the Lord said unto Moses, write thou these words; for after the tenor of these words, I have made a covenant with thee, and with Israel.” (Ex. xxxiv. 27.) And hence also in the instance of Daniel, a voice, from between the banks of Ulai says, “Gabriel, make this man to *understand* the vision.... And he said, behold, I will make thee *know* what shall be in the last end of the indignation I will *shew* thee that which is noted in the Scrip-

ture of truth." (Dan. viii. 16, 19, x. 21.) In like manner, the Holy Ghost is thus promised by our Lord to his disciples; "When he, the Spirit of Truth, is come, he will guide you into all Truth....and he will *shew* you things to come....He shall *teach* you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John xiv. 26, xvi. 13.) And hence, St. Paul says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I *write* unto you are the *commandments of the Lord*." (1 Cor. xiv. 37.) And when the final revelation is communicated to John, it is with this injunction, "What thou seest, *write* in a book." (Rev. i, 11.) And, amidst the numerous doctrines and facts with which the writers of the Scriptures were acquainted, the Spirit of truth directed them to write precisely what was proper for the edification of the church, and neither more nor less. In proof of this we may appeal to the words of John, where he says, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but *these are written* that ye might believe that Jesus is the Christ, the Son of God....And there are also many *other* things which Jesus did." (John xx. 30, 31; xxi. 25.) And again, "Having many things to write unto you, I would not write with paper and ink....I had many things to write, but I will not with ink and pen, write unto thee." (2 John 12. 3 John 13.) And St. Paul says, "What shall I say *more*? for the time would *fail* me to tell of Gideon," &c. (Heb. xi. 32.) It is also evident that the Holy Ghost excited in their minds such images and ideas as had been familiar to them; and made them apply those images and ideas to his own purposes and designs.

And hence Amos, who had been an herdsman, draws his imagery from flocks, herds, and rural scenery : and St. Paul, who had enjoyed the advantages of a learned education, quotes and applies, to the purposes of the Gospel, passages from heathen writers, as from Aratus, (Acts xvii. 28 ;) “ For we are also his offspring.” From Menander, (1 Cor. xv. 33), “ Evil communications corrupt good manners.” And from Epimenides, (Titus i. 12,) “ The Cretans are always liars.” But the extent of the divine inspiration of the sacred penmen was still much greater, for the Holy Ghost immediately suggested and imprinted on their minds, such things as could not be known by reason, observation, or information, but were matters of pure revelation. And this is evident from the great number of prophecies contained in the Scriptures both of the Old and New Testament ; many of which have been most accurately fulfilled, and others, at this very day, are receiving their accomplishment. The Scriptures abound with prophecies written many hundred years before the events to which they relate ; but which have been so exactly fulfilled as to prove to the utmost certainty, that the “ prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.” And, by this plenary inspiration, St. Paul declares to the Galatians, he was taught that Gospel which he preached, and consequently those writings which contain the doctrines which he taught ; “ For I certify you, brethren,” says he, “ that the Gospel, which was preached of me, is not after man : for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.” (Gal. i. 11, 12.) And again, when writing to the Corinthians respecting the sublime truths which were

revealed by the Gospel, he says, "which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. ii. 13.) The divine inspiration of the Scriptures, therefore, may now be briefly stated, in the words employed by that most pious and excellent commentator, Mr. Scott, in his preface to his Commentary. It was 'such a complete and immediate communication, by the Holy Spirit, to the minds of the sacred writers, of those things, which could not have been otherwise known; and such an effectual superintendency, as to those particulars, concerning which they might otherwise obtain information, as sufficed absolutely to preserve them from every degree of error, in all things, which could in the least affect any of the doctrines, or precepts contained in their writings, or mislead any person who considered them as a divine and infallible standard of truth and duty.'

5. And that such a divine inspiration is *possible*, will be admitted by every one, who believes that there is a God, the intelligent Creator and Governor of the world. For to suppose that he had power and wisdom to create the world, and yet had not power and wisdom to communicate his will to man, seems so absurd, as to be almost incapable of refutation. If God endowed man, at his creation, as he certainly did, with his various mental and bodily faculties, he must still possess the power of directing and influencing him, when and how he pleases. Daily experience proves that men can and do communicate their thoughts and knowledge to each other, by words, by actions, and frequently by looks; strange then, would it be,

¹ Preface to Bible; and also Preface to Brown's Bible.

if the Deity, in whom we live and move and have our being, could not impart to man, whatever knowledge he might think proper. By means of writing, men can maintain a most intimate intercourse with each other, and communicate their most clear and distinct ideas, though living in the most distant parts of the globe: incredible, then, is it to suppose that the Deity, who is essentially present to all his creatures, cannot inspire man with any degree of knowledge which he may think good to communicate. “ But there is a Spirit in man ; and the inspiration of the Almighty giveth them understanding,” (Job xxxii. 8.) And, as God has the power of imparting, and man the capacity of receiving knowledge, it follows that a divine Inspiration is, in itself, perfectly *possible*. There is a passage in the very learned and eloquent Bishop Heber’s Bampton Lectures, so appropriate to this subject, that I quote it with peculiar pleasure. ‘ The Theist will allow that it is as *possible*, that the Supreme Being should direct our minds by an immediate act of his will, to the perception of certain important inferences, from those objects which are offered to our senses, as that the objects themselves should be so modified by his disposal, as to produce the same concatenation of ideas as their natural and inevitable result. And, if the Theist be not also a materialist ; if he have sufficiently considered the circumstances of our intellectual nature, and the probability that those powers, which have no imaginable connection with the body, belong to something distinct from it, he may admit that we can form at least a notion as clear of the manner in which one intellectual being can make an impression on another, as of the manner in which body and mind can exert

a mutual influence. He may acknowledge, that it is at least as *possible* that God should occasionally communicate with the souls of his creatures, as that he should sometimes affect their material composition.' ¹

6. But though a divine inspiration, or, which is the same, a revelation from God to man, be *possible*; yet still, it may be asked, is a divine revelation *necessary*? Now, that it both was and is *necessary*, will be evident from the following considerations.

7. There is evidently a great and powerful tendency in man towards *idolatry*, as is manifest from the history of the world: and, therefore, it was necessary that God should make a revelation of himself, to counteract and correct this departure from the very first principle of all true religion, viz. the Unity of the Deity. Nor was idolatry confined to barbarous nations: It was as common among the learned Greeks and Romans, as among the savage Germans and Britons. Among the Persians you find the sun the chief object of their adoration; the Egyptians, though learned, were sunk to the lowest depths of degradation in their idolatry, and worshipped the meanest reptiles: and at Athens and Rome you find divine honours rendered to their Jupiters, their Minervas, and their Mars, and to hosts of Gods so called. Wherever a revelation from God was not, there you find the place, like Athens, "*wholly given to idolatry*;" and, at this very day, as among the Hindoos, those nations which do not enjoy the benefit of a divine revelation, are mad after their idols. From what causes men are so prone to idolatry, is not the object of our enquiry: but the fact is beyond all doubt, that where the light of divine revelation

¹ Heber's Lec. p. 328.

does not shine, there the thick darkness of superstition and idolatry covers the people. Nor does the case of the Mahometans invalidate these observations : for, from what other cause than a divine revelation given by the Mosaic and Christian dispensations, are they believers in the Unity of the Deity, or hostile to the worship of Idols. Whatever there is of truth in their system, has flowed from the fountain of divine inspiration ; and they believe in one God, because, in reality, they have been so taught by his own instructions through the Gospel of his Son. In ancient times the belief and worship of one God was the natural religion of the Israelites alone ; and this was introduced and supported among them, not by the powers of human reason, but by divine revelation. Nay, so prone are men to idolatry, that these very Israelites themselves frequently forsook the true God, and worshipped and served the gods of the Heathen which were round about them. It was necessary, therefore, that God should give a revelation to man, that he might not, like the Athenians, worship an unknown God, but serve and obey Him, who alone hath immortality.

8. But will not the *necessity* of a divine revelation appear still the more evident, by considering the *kind* of worship which the Heathen, i. e. the whole world, excepting those who enjoyed the Scriptures, paid to their deities ? Cruelty and lewdness are the two constant constituent parts of idolatrous worship : for as in former times they made their children to pass through the fire to Moloch, and offered their sons and their daughters to devils ; so still the heathen Hindoo, unless prevented by Christian power, throws his children into the Ganges, casts himself under the

car of Juggernaut, and burns alive the widow of his father : and, as in the days of Moses, when the people joined themselves to Baal-peor, they not only bowed down to false Gods, but as a part of their worship, committed “ *whoredom with the daughters of Moab,*” (Numb. xxv. 1.) so, to this day, prostitution forms a part of the service of heathen temples. In every age Heathenism is the same ; and the idolater asks, “ shall I give my first-born for my transgression, the fruit of my body for the sin of my soul ?” But it is Revelation alone that teaches him effectually to worship God in Spirit and in truth ; and shews him that what the Lord requires of him is “ *to do justly, and to love mercy, and to walk humbly.*” Independent of a divine Revelation, in no age or country was there ever any pure and holy worship of God ; and therefore, it was *necessary* that he himself should teach mankind that worship and service which was due to a being of infinite purity and holiness. Does any one wish to know, how vain and foolish the wisest of the Heathen were in their imaginations respecting the Deity ? Let him read Cicero’s treatise on the nature of the Gods ; and there he will perceive that the world by its wisdom knew not God ; and that nothing less than divine light could chase away the gross darkness which overspread the minds, not merely of the vulgar, but of those who were most wise, learned, and eloquent.

9. It is only by a divine revelation that the doctrine of a future state of rewards and punishments is, to us, made *certain*. We admit that human reason can adduce many strong and powerful arguments for its truth ; but still they rise only to a high degree of probability—a degree of *probability* which most certainly

lays us under a full obligation to purity and rectitude of conduct, but which still is not *certainty*. When Plato and Xenophon labour the question of a future state for the souls of men, the former in the person of Socrates, and the latter in that of Cyrus, they reach no higher than the expression of doubt and uncertainty. But not so the Scriptures of truth; for they declare in the most express terms, that "they who have done good shall rise unto the resurrection of life, and they that have done evil unto the resurrection of damnation:" "these shall go away into everlasting punishment, but the righteous into life eternal." "There shall be a resurrection of the dead, both of the just and unjust."¹ No doubt nor uncertainty hangs now over this most important and awful subject: and what man could not *assure* to himself, by the utmost exertion of his faculties, is made certain by the Gospel, which has brought life and immortality to light.

10. But the *necessity* of a divine revelation is apparent not only from those things which relate to God, his worship, and to a future state of rewards and punishments, but from those which relate to the first principles of morality, and to human conduct in general. And Mr. Locke, in his Reasonableness of Christianity, has so happily stated this argument, that I shall much prefer his words to any of my own. The knowledge of *human duty*, "though cultivated with some care by some of the heathen philosophers, yet got little footing among the people. All men, indeed, under pain of displeasing the gods, were to frequent the temples: every one went to their sacrifices and services: but the priests made it not their business to

¹ Matt xxv. 46; John v. 29; Acts xxiv. 15.

teach them *virtue*. If they were diligent in their observations and ceremonies; punctual in their feasts and solemnities and the tricks of religion, the holy tribe assured them the gods were pleased; and they looked no farther. Few went to the schools of the philosophers to be instructed in their duties, and to know what was good and evil in their actions. The priests sold the better pennyworths, and therefore had all their custom. Lustrations and processions were much easier than a clean conscience, and a steady course of virtue; and an expiatory sacrifice that atoned for the want of it, was much more convenient than a strict and holy life. No wonder, then, that religion was every where distinguished from and preferred to virtue; and that it was dangerous heresy and profaneness to think the contrary. So much virtue as was necessary to hold societies together, and to contribute to the quiet of governments, the civil laws of commonwealths taught and forced upon men that lived under magistrates. But these laws being for the most part made by such, who had no other aims but their own power, reached no farther than those things that would serve to tie men together in subjection; or at most were directly conducive to the prosperity and temporal happiness of any people. But natural religion, in its full extent, was nowhere, that I know, taken care of by the force of natural reason. It should seem, by the little that has hitherto been done in it, that it is too hard a task for unassisted reason, to establish morality in all its parts, upon its true foundation, with a clear and convincing light. And it is at least a surer and shorter way to the apprehensions of the vulgar, and mass of mankind, that one manifestly sent from God, and coming with visible authority from him, should as

a king and law-maker tell them their duties, and require their obedience, than leave it to the long, and sometimes intricate, deductions of reason, to be made out to them. Such trains of reasonings the greatest part of mankind have neither leisure to weigh, nor, for want of education and use, skill to judge of. We see how unsuccessful in this, the attempts of philosophers were before our Saviour's time. How short their several systems came of the perfection of a true and complete morality, is very visible. And if, since that, the Christian philosophers have much outdone them, yet we may observe, that the first knowledge of the truths they have added is owing to revelation, though, as soon as they are heard and considered, they are found to be agreeable to reason, and such as can by no means be contradicted. Every one may observe a great many truths, which at first he receives from others, and readily assents to as consonant to reason, which he would have found it hard, and perhaps beyond his strength, to have discovered himself. Native and original truth is not so easily wrought out of the mine, as we, who have it delivered, ready dug and fashioned into our hands, are apt to imagine.... Experience shows, that the knowledge of morality, by mere natural light, how agreeable soever it be to it, makes but a slow progress and little advance in the world.... And it is plain, in fact, that human reason unassisted, failed men in its great and proper business of morality. It never from unquestionable principles, by clear deductions, made out an entire body of the *law of nature*. And he that shall collect all the moral rules of the philosophers, and compare them with those contained in the New Testament, will find them to come short of the morality, delivered by our Saviour, and taught by

his apostles,—a college made up, for the most part, of ignorant but *inspired* fishermen.”

11. Whoever considers the numerous treatises on morality, which have been published to the world both in ancient and modern times, and the variety of principles which have been assumed for their foundation, must feel convinced that the Will of God is the only sure foundation on which a system of morality can be built. One author takes for the foundation of his system the moral sense ; another the fitness of things ; another the law of the land ; a fourth, the reward which virtue is to itself ; and others are content with pleasure or expediency. But all these fail of giving full satisfaction either as to their propriety or certainty : but, if they thus fail, then is it clear that we want a first principle of moral action, which shall apply in all circumstances and to all people. And this principle is none other than the will of God, which is revealed in the Scriptures of truth. In human systems there will ever be doubt and uncertainty ; while in that which is divine there is the authority of the Deity, and the certainty of absolute truth. And though an objector should say, that a sufficient collection of good rules of morality might be made out of the sayings of the wise heathen, who lived before the times of Christ ; yet even this would not prove that there was no *necessity* for a divine revelation, nor any need of our Saviour and the morality which he taught, as contained in the New Testament. ‘ Let it be granted,’ says Mr. Locke again, in his reasonableness of Christianity, ‘ though not true, that all the moral precepts of the Gospel were known by somebody or other, amongst mankind, *before the times of Christ*. . . . Suppose they may

be picked up here and there ; some from Solon and Bias in Greece ; others from Tully in Italy : and to complete the work, let Confucius, as far as China, be consulted,—and Anacharsis the Scythian contribute his share. What will all this do, to give the world a complete morality, that may be to mankind, the *unquestionable* rule of life and manners ? I will not here urge the impossibility of collecting from men so far distant from one another, in time, and place, and languages : I will suppose there was a Stobæus in those times, who had gathered the moral sayings from all the sages of the world. What would this amount to, towards being a steady rule,—a certain transcript of the law that we are under ? Did the saying of Aristippus, or Confucius give it an authority ? Was Zeno a lawgiver to mankind ? If not, what he or any other philosopher delivered, was but a saying of his. Mankind might hearken to it, or reject it, as they pleased ; or as it suited their interest, passions, principles or humours. They were under no obligation ; the opinion of this or that philosopher was of no authority ; and if it were, you must take all he said under the same character. All his dictates must go for law, certain and true ; or none of them. And, then, if you will take any of the moral sayings of Epicurus, (many whereof Seneca quotes with esteem and approbation,) for precepts of the law of nature, you must take all the rest of his doctrine for such too ; or else his authority ceases : and so no more is to be received, from him, or any of the sages of old, for parts of the law of nature, as carrying with it an obligation to be obeyed, but what they prove to be so. But such a body of Ethicks, proved to be the law of nature from principles of reason and reaching

all the duties of life, I think no body will say that the world had before our Saviour's time.

12. "Whatsoever should be universally useful, as a standard to which men should conform their manners, must have its authority either from reason or revelation. It is not every writer of morals, or compiler of it from others, that can thereby be erected into a lawgiver to mankind, and a dictator of rules, which are therefore valid, because they are to be found in his books, under the authority of this or that philosopher. He, that any one will pretend to set up in this way, and have his rules pass for authentic directions, must shew, that either he builds his doctrine upon principles of reason, self-evident in themselves, and that he deduces all the parts of it from thence, by clear and evident demonstration; or must shew his commission from heaven, that he comes with authority from God, to deliver his will and commands to the world. In the former way, nobody, that I know, before our Saviour's time, ever did, or went about to give us a morality. It is true, there is a law of nature: but who is there that ever did, or undertook to give it us all entire, as a law; no more, nor no less than what was contained in, and had the obligation of that law? Who ever made out all the parts of it, put them together, and shewed the world their obligation? Where was there any such code, that mankind might have recourse to, as their unerring rule, before our Saviour's time? . . . But such a law of morality Jesus Christ hath given us in the New Testament; but, it is by Revelation. We have from him a full and sufficient rule for our direction, and conformable to that of reason. But the truth and obligation of its precepts have their force, and are

put past doubt to us, by the evidence of his mission. He was sent by God: His miracles shew it; and the authority of God in his precepts cannot be questioned. Here morality has a sure standard, that revelation vouches, and reason cannot gainsay nor question, but both together witness to come from God the great law-maker. And such an one as this, out of the New Testament, I think the world never had; nor can any one say is any where else to be found."

13. But why should we refer to past ages, to prove the *necessity* of a divine revelation, as contained in the inspired writings? The present moral state of the world, fully proves that necessity. Compare the moral state of those countries in which the sacred Scriptures form the foundation of their morality, and are in free and full circulation and use, with the moral state of those in which the use of the Bible is restricted, or in which it is unknown; and you will immediately perceive how superior they are in virtue, who enjoy the sacred pages, to those who possess them but partially, or have never yet received their benefits. The inhabitants of Protestant States where the Scriptures are in general circulation, are evidently more moral than those of Popish, where they are restricted: and where the Scriptures are unknown, the people are sunk to the lowest depths of immorality. Would you see what man is, when altogether destitute of the Bible, visit New Zealand, where with pleasure they eat each other; land with Cook, on some of the South Sea Islands, and see public exhibitions of lewdness;—go to India, and there see the most enormous vices of drowning, plunging down precipices, infanticide, and burning alive, practised in many cases *as religious duties*;—and then visit Africa, and

there see the worship of the devil. It is, then, most evident that a divine revelation was *necessary* for mankind, by which they might learn their duty to God, their neighbour, and themselves ; and have that duty enforced by the authority of the Deity, and the certainty of a future state of rewards and punishments.

14. Since then, a revelation from God to man was *necessary*, and since the Deity governs and superintends the affairs of the world, it is *probable* that he would make some communication of himself to his rational creatures. The heavens clearly display his glory, and all the works of creation prove his eternal power and godhead : and as he manifested himself by his works in the visible world, so is it at least *probable* that he would still further reveal his own nature and man's duty. In this respect, the human race are essentially different from brutes, that they possess a *moral* nature ; but still, though possessing a moral nature, they need instruction ; and who, at their first creation, could instruct them, but God their Creator ? We take for granted that God made man, in the first instance, by an immediate act of his creating power. And if so, then is it *probable*, that the Deity would make some communication of himself to his rational creatures. And if at the beginning of the world he made some communication of himself, so also might he at subsequent periods, as the circumstances of mankind required this interference. It seems scarcely possible to account for language among men, but on the supposition that it was originally an immediate gift of God ; or what indeed is the same, by his inspiration : and if so, why should he not give a revelation of his will, and impart other blessings suited to human necessities ? If a revelation was

necessary for man, as we have already proved, and if God cares for man, then it is reasonable to suppose that he would impart it.

15. And as it is probable that God would instruct man by a revelation, or a Divine inspiration, so we find almost an universal belief that he *did* influence and operate upon the minds of some men for the benefit and instruction of others. And hence Cicero, in his oration for the poet Archias, says, 'The poet is powerful by nature herself, is excited by the force of the mind, and *inspired*, as it were, by a certain Divine Spirit.' And hence Ennius calls Poets, '*sacred* persons, because they appear to be endowed with some gift and faculty, as it were of the Gods.' And hence Virgil describes Æneas addressing Helenus¹ as one, '*who felt the influence of Phæbus,*' and says of the priestess Deiphobe, '*She was inflated by the Spirit of the God :*' and hence Longinus speaks of Demosthenes; '*He uttered his oath, by the Champions of Greece, as if inspired by the Deity, and excited by Phæbus.*'² It would be very easy to adduce many other similar passages from classic authors to prove the general notion, that some men were at times *inspired* by the Deity, but let these suffice:—only in addition we may observe, that all the oracles of ancient times among the heathen, in whatever manner delivered, and however false and superstitious in themselves, were founded on the notion that the Deity not only could, but really did impart revelations to man. And the same notion may be traced among the various superstitions which degraded the heathen in every age and country, or which subsist among them at the present time.

¹ Æn. iii. 359. vi. 50.

² Long. de sub. Sec. 16.

16. But the proof of the *probability* that thee Deity would give, and in reality has given a revelation to man, rises much higher, and becomes more cogent, when we reflect, that the doctrines of there being a God, who made the world,—who is the moral Governor and Judge of mankind—and who will, upon the whole, deal with every one according to his works,—that these doctrines, I say, with more or fewer additions and alterations, have ‘been professed in all ages and countries, of which we have any certain information relating to this matter. Secondly, that it is certain historical fact, so far as we can trace things up, that this whole system of belief, that there is one God the Creator and moral governor of the world, and that mankind is in a state of religion, was received in the first ages. And thirdly, that as there is no hint or intimation in history, that this system was *first reasoned* out; so there is express historical or traditional evidence, as ancient as history, that it was taught *first* by revelation.... There does not appear the least intimation in history or tradition, that religion was *first reasoned* out; but the whole of history and tradition makes for the other side, that it came into the world by revelation. Indeed the state of religion in the first ages, of which we have any account, seems to suppose and imply that this was the original of it amongst mankind. And these reflections together, without taking in the peculiar authority of Scripture, amount to real and a very material degree of evidence, that there was a revelation at the *beginning* of the world. Now this, as it is a confirmation of natural religion, so likewise it has a tendency to remove any prejudices against a *subsequent Revelation*.’¹

¹ Butler’s Anal. 145, 206.

17. But it is much more than *probable* that God has given a revelation to man: it is a certainty that, by the Scriptures of the Old and New Testaments, he has given this revelation, "*for all Scripture is given by inspiration of God....Holy men of God spake as they were moved by the Holy Ghost.*"¹ That the sacred penmen wrote by the influence of the Holy Ghost, that they composed their writings by the motion and inspiration of the Eternal Spirit of truth, is their own frequent express declaration. A few passages selected from the Scriptures, will shew that they are attributed to the Holy Ghost, as the sacred Person by whom they were dictated. David, in his last words says, "The Spirit of the Lord spake by me; and his word was in my tongue." (2 Sam. xxiii. 2.) Again in Nehemiah; (ix. 30.) "Yet many years didst thou forbear them, and testifiedst against them, by thy Spirit in thy prophets." Isaiah says, (lxi. 1.) "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek." And Micah says, (iii. 8.) "Truly I am full of power by the Spirit of the Lord....to declare unto Jacob his transgression, and to Israel his sin." Our Lord in referring to the Psalms, says, "How then doth David in Spirit call him Lord." (Matt. xxii. 43.) Again, "David himself said, by the Holy Ghost, The Lord said to my Lord, sit thou on my right hand, till I make thine enemies thy footstool." (Mark xii. 36.) And Christ says to his disciples, "Whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost." (Mark xiii. 11.)

¹ 2 Tim. iii.16. 2 Peter i. 21.

Again, "Zachariah was filled with the Holy Ghost, and prophesied." (Luke i. 67.) And Simeon was a just and devout man, "waiting for the consolation of Israel, and the Holy Ghost was upon him, and it was *revealed* unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ; and he came by the Spirit into the temple." (Luke ii. 25—27.) And thus our Lord promises to his disciples; "But the Comforter, who is the Holy Ghost, whom the Father will send in my name, he shall *teach* you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John xiv. 26.) And Peter says, "Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before, concerning Judas." (Acts i. 16.) And thus says St. Paul; "Well spake the Holy Ghost by Esaias the prophet." (Acts xxviii. 25.) And again, "which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. ii. 13.) "Wherefore as the Holy Ghost saith, to-day if ye will hear his voice, harden not your hearts." (Heb. iii. 7, 8.) And speaking of the tabernacle, the Apostle says, "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." (Heb. ix. 8.) And again, referring to the words of Jeremiah, he says, "Whereof the Holy Ghost also is a witness to us.... This is the covenant I will make with them after those days." (Heb. x. 15, 16.) Peter also assures us, "prophecy came not in old time by the will of man, but Holy men of God spake as they were moved by the Holy Ghost." (2 Peter i. 21.)

And, in the last book of the Holy Scriptures St. John tells us, "I was in the Spirit on the Lord's day." (Rev. i. 10.) So that it is most evident from these, and many similar passages, which it would be easy to adduce, that the inspiration of the Scriptures was the *peculiar* work of the Holy Ghost. By him the sacred penmen were *forcibly moved*, or borne away : by him they were (*pheromenoi*,) impelled and carried onwards, not at their own pleasure, but according to his will.¹ As a mighty rushing wind, he propelled them to think, to speak, and to write that with which he inspired them ; and as he who employs different seals produces a variety of impressions, and as he who plays skilfully upon different instruments produces music of very various kinds, but all correct and harmonious,—so the Holy Ghost made use of the writers of the Scriptures according to their different natural capacities, habits of life, and acquirements. He excited and directed them at sundry times to the composition of the sacred records, till the Canon was completed, and the code of divine instruction was made perfect.

18. And that the Scriptures were given by "*Inspiration of God*," and that they were composed by holy men, as they were "*moved by the Holy Ghost*," is still further most evident from the following arguments.

19. Several of the sacred penmen were evidently men of very little education, and brought up under all the disadvantages of a labouring life. And this was so clear, in the case of Peter and John, that the chief rulers and the most learned of the Jews were astonished at the manner in which they preached the

¹ See Leigh and Schleusner on *φερω*

truths of the gospel : for “ when they saw the boldness of Peter and John, and perceived that they were *unlearned* and *ignorant* men, they marvelled, and they took knowledge of them that they had been with Jesus.” (Acts iv. 13.) But ignorant and unlearned as several of the writers of the Scriptures were in mere human literature, and in that knowledge, which one man may teach another ; yet they have taught doctrines and morality more sublime, more pure, and with greater force and energy than was ever done by the best educated and wisest of uninspired men. Let any man compare the morality taught by Cicero in his laboured treatise on the subject, with that contained in the Bible, and he will perceive how very far short that most accomplished Heathen falls. Perhaps few men have ever possessed talents or attainments equal to those of the Roman Orator : but on morals how far below the unlearned writers of the sacred volume ! And, on the nature, being, and attributes of the Deity, what do we find in his writings but masses of absurdities ? But whence this superiority in the illiterate writers of the Scriptures, but because they were moved by the Holy Ghost ? And if the *unlearned* writers of the Scriptures so far excel the most accomplished writers of the heathen world, much more do we find them surpassed by those who had enjoyed the benefits of education. That un-instructed herdmen and fishermen should so excel, can be accounted for only, by admitting that they wrote under the influence of the Spirit of truth. Peter and John had been with Jesus, and the promised gift of the Holy Ghost had been imparted to them, and hence they preached and wrote with a power and energy more than human.

20. But how shall we account for the wonderful *harmony and agreement*, which subsist between all the parts of the Scriptures, except on the supposition of a divine inspiration? Full fifteen hundred years elapsed between the mission of Moses to Pharaoh, and the closing of the sacred canon by the revelation to John : and yet throughout the whole Bible, though written at such distant periods of time, by various authors of very different habits, manners and acquirements, and under a vast variety of circumstances, throughout the whole Bible there is an unity of doctrine, a consistency and purity of morals, which proves that they were moved by the Spirit of truth, and wrote by the dictation, and under the guidance and influence of the Holy Ghost. So wonderful is the agreement between the different parts of the Bible, that they serve most essentially to explain and illustrate each other ; and the more they are examined, the more it is found that Moses in the law, David in the Psalms, and the Prophets, all speak of Christ and his Gospel. In the volume of the sacred Scriptures you have history, poetry, prophecy, legislation, argumentation, doctrines, and morality ; but throughout the whole you find such a constant reference to God—to man's accountability to his Creator—to the advantages of piety and virtue—and to the blessings of the Messiah and his dispensation, that all the parts are linked and fastened together by the chain of heavenly truth. How difficult is it for one *learned* man to compose a book consistent with itself. But, in the case of the Scriptures, whether the writer be learned or unlearned, the same harmony of sentiment prevails ; and both Moses the first, and John the last of the sacred penmen exhibit the same feeling of piety towards

God, and the same sentiments of truth, justice, and purity. As then, the atmosphere encompasses and presses upon the whole earth, so did the Holy Ghost the minds of the sacred penmen : he was ever present to them, and by his unseen, but strong and powerful influence overruled and swayed their thoughts, words, and writings.

21. But where will you find such *purity and excellence of doctrines and morals*, as in the Scriptures? They describe the Deity in a manner worthy of himself,—with simplicity, majesty, and authority. He is represented as infinitely just, holy, and true : and when you compare the Scripture account of God, with the descriptions of the heathen deities written by men of the finest natural genius, what can you feel but disgust at the latter, and assurance that the former was given by the inspiration of God himself. In the Scriptures, sin of every kind and degree is described as loathsome and abominable: the utmost purity of affections, thoughts, desires, and conduct, is every where inculcated by the most strong and urgent motives : and the holy character of God is made both the motive and pattern of obedience ; “ Be ye holy,” says God in his word, “ for I am holy.” The Scriptures apply themselves especially to men’s thoughts and desires. They strike at the very root of corruption ; they cleanse the very fountain of iniquity, and teach purity of heart, as the only effectual means of being holy in life. Their language is, “ Be ye perfect, as your Father, which is in heaven, is perfect.” Every doctrine which they teach, and every precept which they enjoin, has for its object piety towards God, and justice, truth, and benevolence towards man. Love to God and man, in a supreme degree to the former, and as ourselves to

the latter, is the leading precept of the Bible : and hence also all hatred, malice, envy, revenge, and covetousness, are not only forbidden, but precluded ; for love worketh no ill to any one. That benevolence which the Scriptures enjoin, is not confined to friends, but must extend even to thine *enemies*. Thou must return blessing for cursing, prayers for persecutions, good for evil. Thou art not to avenge thyself, but to give place to wrath. But how is it, that this great purity of doctrines and morals, can be found only in the Scriptures, or in works founded upon them, but because they have God for their author ? They are the transcript of the divine mind ; and, therefore, they enjoin not only an abstinence from what is unholy, but from its very appearance.

22. And as the purity and excellence of the doctrines and precepts of the Bible prove its divine origin, so also do its *necessary* scope and tendency. I say *necessary* scope and tendency ; for it is of great importance to distinguish between a *necessary* and an *accidental* effect or consequence. Mr. Scott has so happily condensed and expressed this argument, in the Preface to his Commentary, that I shall quote his words. “ Did all men believe and obey the Bible as a divine revelation, let us seriously enquire to what tenour of conduct it would lead them ; and what would be the effect on society. Surely if repentance and renunciation of all vice and immorality, when combined with the spiritual worship of God in his ordinances ; faith in his mercy, and truth through the mediation of his Son, and all the fruits of the Holy Spirit, as visible in the life of every true believer, were universal, or even general, they would form the bulk of mankind to such characters, and would pro-

duce such effects, as the world has never yet witnessed. Men would then habitually and uniformly do justice, speak truth, show mercy, exercise mutual forgiveness, follow after peace, bridle their appetites and passions, and lead sober, righteous, and godly lives. Murders, wars, slavery, cruel oppressions, rapine and fraud, and unrestrained licentiousness, would no more desolate the world, or fill it with misery ; and bitter contentions would no more destroy domestic comfort ; but righteousness, goodness, and truth, would bless the earth with a felicity exceeding all our present conceptions. This is no doubt the direct tendency of the scriptural doctrines, precepts, motives, and promises ; nothing is wanting to remedy the state of the world, and to fit men for the worship and felicity of heaven, but to believe and obey the Scriptures. . . . It has often been observed, that Satan would never have influenced men to write the Bible, for then he would have been divided against himself : wicked men would not have written a book which so awfully condemned their whole conduct ; and good men would never have ascribed their own inventions to divine inspiration, especially as such forgeries are most severely reprobated in every part of it. But indeed it is a work as much exceeding every effort of mere man, as the sun surpasses those scanty illuminations, by which his splendour is imitated, or his absence supplied.'

23. But our proof of the divine inspiration of the Scriptures rises still higher, and we appeal not only to their *necessary* scope and tendency, but to their *real and actual effects*, in reforming and improving mankind. Compare the character and conduct of the man who regulates himself by the Scriptures, with those of

the men who neglect or despise them ; and you will find a manifest superiority in the former. He is more sober, temperate, just, merciful, and true. His conscience is more tender ; his manners and dealings are more sincere and upright ; his temper is more meek, gentle, kind, and forgiving ; and his attention to all his social and relative duties, is more uniform and consistent. Compare those members of any community, who regularly read, and study, and practise, the Bible, with those who neglect it, and you will perceive a much higher tone of morality in the conduct of the former, than in that of the latter : and those nations whose laws and institutions are founded chiefly upon the Scriptures, are evidently more just and moral, than those who have disregarded them. And when we look at those people, such as the Indians and New Zealanders, who are ignorant of the lively oracles of truth, we find them sunk in the most horrible vices, and practising them as if they were real virtues. The Bible has ever been found the greatest reformer. The light which it sheds, chases away the darkness of ignorance, superstition, idolatry, and immorality ; and is more effective in reforming mankind, than all the writings of all the philosophers who have ever lived. Why are all good men, in general, so eager for the dispersion of the Scriptures ? It is because they are assured of their good effects upon the minds of those who receive and embrace them. It is because they are able to make men wise to salvation. Why do infidels so oppose and hate the Bible ;—but because of the purity of life which it enjoins ? And why do Papists resist its free distribution ? because its contents are so opposed to the idolatry which they practise, the ignorance which they would retain, and the vices which

they would tolerate. Wherever the Scriptures *prevail*, there the evils of war, and the ferocious treatment of prisoners are lessened. They render laws more mild and merciful. They abolish polygamy, and render divorces difficult. The Scriptures, or, which is the same, Christianity, as contained in them, 'has put an end to the exposure of children, and the immolation of slaves. It has suppressed the combats of Gladiators, and the impurities of religious rites. It has banished, if not unnatural vices, at least the toleration of them. It has greatly meliorated the condition of the laborious part, that is to say, of the mass of every community, by procuring for them a day of weekly rest. In all countries in which it is professed, it has produced numerous establishments for the relief of sickness and poverty; and, in some, a regular and general provision by law. It has triumphed over the slavery established in the Roman empire: it is contending, and I trust will one day prevail against the worse slavery of the West Indies.'¹ And whence is it, that the Bible should so surpass all other books in its humanizing and moralizing effects, but because it comes from God, because it was given by the inspiration of the Holy Ghost? Did Socrates destroy the idolatry of Athens, or effect any revolution in the manners of his countrymen? Did the writings of Plato, of Xenophon, of Cicero, or even of Seneca, accomplish any important change for the better, in the morals of mankind? They never did; while the Scriptures have uniformly been found to work a great and happy improvement, and hence to prove that they are not of man, but of God.

¹ Paley's Ev. p. 470, Ed. 1819.

24. Several also of the sacred penmen performed many great and distinguished miracles; and hence proved that they acted by a divine power and influence. The miracles which they effected, were evident proofs that God acted by them; the signs and wonders which they wrought, were done, not by their own power, but God bore them “witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.” (Heb. ii. 4.) Nothing can more decidedly prove a divine interposition than the miracles performed by Moses, Peter, and Paul: and as they wrought these miracles by a divine power, so the same divine power rested upon them in the composition of their writings, and inspired them both with matter and manner. It is incredible, that God would enable *impostors* to cure the most inveterate diseases with a word, or a touch: and if they were not impostors, then were they acting by an influence, which would direct their minds in *writing*, as well as in preaching and in working miracles. And hence, St. Paul says, “If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that *I write* unto you, are the commandments of the Lord.” (1 Cor. xiv. 37.) Miracles were a demonstration that they, who wrought them, were divinely commissioned and *inspired* to teach mankind. But in reality they were to teach mankind more by their *writings* than their words; and hence it follows, that the same influence, by which they were enabled to work miracles, *inspired* them in the composition of their writings. If miracles proved, as they certainly did, that their doctrines were true, and were from God;—so also do they prove that the Scriptures which contain these very doctrines, are from

the same divine source—by the inspiration of God the Holy Spirit.

25. But, finally, the Scriptures abound with *prophecies*, which have been fulfilled, and which are at this very day accomplishing; and hence prove to demonstration, that they were written by divine inspiration. The subject of the prophecies as contained in the Scriptures, is so exceedingly extensive, that it would require many volumes to do it justice; we can therefore, only hint at a few of the more remarkable. Those who would wish to study the Scriptures with an especial reference to prophecy, will find their time amply repaid by the works of Jerome, Mede, Sir I. Newton, Faber, Keith, Cuninghame, and the incomparable work of Bishop Newton. Every one who is in the least acquainted with history, knows how accurately the predictions of Nahum and Zephaniah have been fulfilled respecting Nineveh. “Nineveh is of old, like a pool of water; yet they shall flee away.... She is empty, and void, and waste.... And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste.... And he will stretch out his hand against the North, and *destroy* Assyria, and will make Nineveh a *desolation*, and dry like a wilderness.”¹ So complete has been the desolation, that the very site of the city is a subject of dispute. With equal precision have the prophecies of Isaiah and Jeremiah respecting Babylon been accomplished. “I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a pos-

¹ Nahum ii. 8, 10; iii. 7: Zeph. ii. 13.

session for the bittern, and pools of water : and I will sweep it with the besom of destruction, saith the Lord of Hosts. . . . Behold I will send unto Babylon fanners, that shall fan her, and shall empty her land. . . . And the land shall tremble and sorrow : for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.”¹ Where is Babylon now ? She is blotted out from among the nations ;—she is extinct, and her extinction proves the *inspiration* of the Scriptures. Equally to our purpose are the predictions concerning Tyre : “ Thus saith the Lord God ; Behold I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers : I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea.”² And who knows not, how exactly all this has been fulfilled ? History proves it beyond dispute. And what else can we say of Egypt, that mother of nations ? “ It shall be the basest of the kingdoms ; neither shall it exalt itself any more above the nations ; for I will diminish them, that they shall no more rule over the nations.”³ And Egypt *has* been for ages a base kingdom, the basest of the kingdoms ; shorn of her grandeur, sunk into meanness, governed by foreigners, and the very relics of her greatness transported into distant countries. And how perfectly has every thing been accomplished which was pre-

¹ Isaiah xiv. 22, 23. Jer. li. 2, 29. ² Ezek. xxvi. 3—5.

³ Ezekiel xxix. 15.

dicted of Jerusalem ! “ And his disciples came to him, for to shew him the buildings of the temple ; and Jesus said unto them, See ye not all these things ? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down....For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side ; and shall lay thee even with the ground, and thy children within thee....There shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations ; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”¹ Was not every tittle of all this carried into execution by the Romans ? and does not Josephus, a *Jewish* historian, prove it ? Compare also the *past* history, and *present* state of the Jews with the following prophecies, delivered many hundreds of years before the events to which they refer ; “ Thou shalt become an astonishment, a proverb, and a bye-word, among all nations whither the Lord shall lead thee....Ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth, even unto the other....And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest : but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind : and thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life....For the

¹ Matt. xxiv. 1, 2. Luke xix. 43, 44 ; xxi. 24.

wrath is come upon them to the uttermost.”¹ Now our own eyes see the literal fulfilment of all this ; and the present state of the Jews gives demonstrative proof of the divine inspiration of the Bible. But what shall we say to the prophecies contained in the book of Daniel ? So definite, so clear, and so exact, that some of the enemies to the Scriptures have, in opposition to all evidence and even common sense, asserted they were written after the events which they foretel. But the book of Daniel will ever remain a *certain* proof that God spake by him, not only to the Jews, but to the world in general. The Babylonian, the Persian, the Grecian, the Roman, and the Gospel empires are so distinctly described as to correspond exactly with their different histories, and to prove that Daniel wrote as he was moved by the Holy Ghost.

26. It would be very easy to adduce a great multitude of other prophecies, which have been fulfilled with equal accuracy, but let a few respecting Christ, the Messiah, suffice.

27. As he was born at Bethlehem ; so Micah, full seven hundred years before his birth, predicted the place : “ But thou, } Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel ; whose goings forth have been from of old, from everlasting.” (Micah v. 2.) The very *time* of his coming into the world, and of his crucifixion was foretold, upwards of five hundred years before the event, by Daniel, “ Know, therefore, and understand, that from the going forth of the commandment to

¹ Deut. xxviii. 37, 63—66. 1 Thess. ii. 16.

restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks....And after threescore and two weeks shall Messiah be cut off, but not for himself....And he shall confirm the covenant with many for one week." (ix. 25, 26.) Isaiah, upwards of six hundred years before the times of Christ, predicted the design and manner of his preaching, "The Spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek : he hath sent me to bind up the broken hearted ; to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord." (lxi. 1, 2.) Was Christ crucified between two malefactors ? Isaiah says, "He hath poured out his soul unto death ; and he was numbered with the transgressors." (liii. 12.) Did the soldiers *part* his garments among them, and cast *lots* who should possess his coat ? This also was foretold, about a thousand years before the event, in Psalm xxii. 18. "They *part* my garments among them, and cast *lots* upon my vesture." In like manner was it predicted that they would pierce his hands and his feet ; and give him vinegar to drink : and that a rich man would afford him a grave. The 53rd chapter of Isaiah is indeed so full of the death and passion of Christ, that it is of itself a demonstration of the divine inspiration of the Scriptures. His glorious resurrection, by which the scandal of the cross was destroyed, was clearly foretold, a thousand years, or more, before the time : "My flesh also shall rest in hope, for thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." (Psalm xvi. 9, 10.) And how clear and sublime are

the prophecies respecting the nature and extent of that spiritual kingdom of the Gospel, which the Messiah should found upon earth, and which we see extending itself over the whole world ! “ Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” (Psalm ii. 7, 8.) “ I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him : and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away ; and his kingdom that which shall not be destroyed.” (Daniel vii. 13, 14.) The Old Testament does so abound with prophecies respecting Christ, the Messiah, that it would be easy from them, to give in their own words an exact account of his life, passion, death, resurrection, and kingdom. And whence all this exact agreement between the predictions and the events,—but because the prophets spake as they were moved by the Holy Ghost—because they wrote under the influence and guidance of a divine inspiration.

28. Since, then, many of the writers of the Scriptures were unable, from their education and learning, to compose such works : since there is such a wonderful agreement and harmony throughout the whole Bible, though written at very distant periods, and by very different people : since the Scriptures contain the greatest purity and excellence of doctrines and morals : since their *necessary* scope and tendency are for the utmost good of mankind : since their *actual* effects, in reforming and improving mankind, have been and are

exceedingly great : since several of those, who wrote them, performed many signal miracles : and, since they abound with prophecies, many of which have been fulfilled, and others are now accomplishing ; what is all this but demonstration, that they are the infallible word of God—truth without error—a revelation from heaven to man dictated by the eternal Spirit of truth.

29. And as a divine Revelation is necessary, probable, and certain ; so there are peculiar advantages resulting from a written revelation, as contained in the Sacred Scriptures.

30. The beauty and sublimity with which they abound exceed all other writings. Here is the most ancient history : here the finest, most beautiful, and most sublime poetry ; here the purest lessons and instructions for moral conduct and behaviour : and here the most holy directions for the worship of God, and the most fervent and pious effusions of devotion. Longinus a heathen, but the chief of critics, says of Moses : ‘ So likewise the Jewish Legislator—no ordinary person—having conceived a just idea of the power of God, has nobly expressed it in the beginning of his law. And God said,—What ? Let there be light, and there was light. Let the earth be, and the earth was.’¹ And it will be admitted by all, that Addison was a competent judge of sublime and beautiful compositions : but of the Scriptures, he says ; ‘ There is something so pathetic in this kind of diction, that it often sets the mind in a flame, and makes our hearts to burn within us.... It has been said by some of the ancients, that if the gods were

¹ Long. Sec. 9.

to talk with men, they would speak in Plato's style ; but I think we may say with justice, that when mortals converse with their Creator, they cannot do it in so proper a style, as in that of the Holy Scriptures. If any one would judge of the beauties of poetry that are to be met with in the divine writings, and examine how kindly the Hebrew manners of speech mix and incorporate with the English language, after having perused the book of Psalms, let him read a literal translation of Horace or Pindar, he will find in these two last such an absurdity and confusion of style, with such a comparative poverty of imagination, as will make him very sensible of what I have been here advancing.' However scholars may justly admire the writings of Homer, yet ' The Deity is described in a thousand passages of Scripture, in greater majesty, pomp, and perfection, than that in which Homer arrays *his* gods.' The books of Psalms and of Job abound in such divine descriptions. That particularly, (Psalm xviii. 7—10.) is inimitably grand : " Then the earth shook and trembled : the foundations also of the hills moved , and were shaken because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured : coals were kindled by it. He bowed the heavens also and came down ; and darkness was under his feet ; and he rode upon a Cherub and did fly : yea, he did fly upon the wings of the wind." So again, " The waters saw thee, O God, the waters saw thee ; they were afraid ; the depths also were troubled. The clouds poured out water : the skies sent out a sound ; thine arrows also went abroad. The voice of thy thunder was in the heaven, the lightnings lightened the world ; the earth trembled and shook. Thy way

is in the sea, and thy path in the great waters, and thy footsteps are not known." (Psalm lxxvii. 16—19.) And in general, wherever there is any description of the works of Omnipotence, or the excellence of the divine Being, the same vein of sublimity is always to be discerned.¹ From the Scriptures, as from an inexhaustible mine of gems, you may collect the finest specimens of the sublime and beautiful: they exceed all other writings in grandeur of conception and of diction: and as the works of creation—the works of God—excel the works of art—of man; so the book of God—the Scriptures far surpass the productions of human genius.

31. In a written revelation, such as are the Scriptures, we have a particular advantage resulting from its permanency. A divine revelation might be oral, as well as written: but how fleeting and uncertain are mere words, is known to all; nor are they easily remembered with accuracy. But when the will of God is communicated to mankind by *written* documents, it is presented to their very sight; and rendered to a great degree not liable to be lost, or perverted. The writings which contain the revelation become an object of the utmost possible care and attention; and they are handed down from generation to generation, as a sacred deposit unchanged, and always remaining the same. With such vast care have the Scriptures been preserved, that the very letters have been numbered: and the utmost search and examination which can be made, only tends to prove that we possess with the greatest exactness the Scriptures, as they were written by the sacred penmen. They remain from age to age still the same: and as the

¹ Smith's Notes on Longinus.

same sun since the creation enlightens the world ; so the same divine revelation, since it was first given, instructs and edifies the Church of God. It remains at all times in the sacred volume as a table of brass, which time cannot destroy : and we are at this present moment as well acquainted with the divine will, as contained in the Scriptures, as they were in the days of Moses, of David, of Malachi, of the Evangelists, and of Paul.

32. And, as a written revelation is permanent, so also does it give certainty to the hearer or reader. Admitting the Scriptures to be given by inspiration of God, as we have already proved them to be, then every reader feels persuaded and satisfied, that they contain truth, without the least mixture of error. He reads them not as the words of erring and fallible man, but as the dictates of the unerring, and infallible God. He looks to his Bible as a sure chart, by which his journey through life must in every respect be directed. He feels no doubts as to the doctrines they teach : no hesitation with regard to the precepts they enjoin, no fears of the fulfilment of the promises they contain ; nor any uncertainty of the awful punishments which they denounce against the finally impenitent and unbelieving. The words of man rise in general but to *probability* ; but the word of God is *sure* and *certain* in every instance. And hence the mind rests with confidence upon its declarations, and feels assured of the truth of its contents.

33. The Scriptures are also a Divine standard of authority, to which an appeal can ever be made. Let it be admitted that men differ in their interpretation of many parts of the sacred volume ; yet its *authority* remains unaltered and imperative, and the

obligations to believe its doctrines and obey its precepts, continue to bind the conscience. By this standard of truth you measure men's opinions in religion and morals, and ascertain whether they exceed or are deficient. By these heavenly scales you detect the light metal ; and by this sure touchstone, you learn to distinguish pure gold from the counterfeit. Without this divine pilot and guide, we should be ever floating and tossed upon an ocean of doubt and uncertainty ; but with the light which the Bible constantly sheds around, we are directed in safety to the haven of eternal rest.

34. Another eminent advantage of the Scriptures is, that they can easily be translated into all languages. As the Holy Ghost imparted the gift of tongues on the day of Pentecost, and thereby enabled the Apostles to preach the Gospel immediately to foreign nations,—so, by the translation of the Scriptures into different languages, people of every realm have an opportunity of reading in their own tongue, the wonderful works of God. By means of translations the truths of divine revelation can be every where diffused with equal certainty ; and the Bible can be made a powerful and effective missionary. Men of every nation can apply to the same fountain of living waters, and receive the streams of salvation. And the same heavenly truths, which are contained in the original Hebrew and Greek, can be communicated in the language of every other people. And hence the Scriptures become a *constant* and *standing* revelation ; they remain in all that force which they possessed when first dictated by the Holy Ghost ; nay, in some respects, receive additional force, by the increased evidence which they obtain from the gra-

dual fulfilment of prophecy. And here we may observe, that the British and Foreign Bible Society with its numerous associates, is in a great degree effecting for the spread of the Gospel that, which the gift of tongues accomplished, when it first began to be preached to the gentile world. The sound of divine truth is made to be heard in all lands ; and the fruit of the tree of life is offered to all people.

35. And as the Scriptures proceeded from God, who is of infinite knowledge, so they contain doctrines and information which unassisted reason never could have discovered ; and, like the works of creation, they are a subject of constant meditation and study. What could human reason, when left to itself, have discovered of the being, nature, and attributes of the Deity ? of the creation and dissolution of the world ? of the redemption of mankind through the death of the Son of God, and the sanctifying influences of the Holy Ghost, and of the resurrection of the just and unjust ? How could human reason, of itself, ever have drawn such an outline of the history of the world, as the Scriptures contain,—an outline, which daily events are filling up ; and which comprehends the great empires of the world as such, and still more that kingdom of truth and righteousness which Christ the Messiah should establish and extend over the whole earth ? These are subjects which revelation alone could unfold ; and they are unfolded with clearness and precision in the pages of the sacred volume. And the more those pages are read and studied, the greater proofs will you find of the heights and depths of that infinite wisdom by which they were inspired ; the more will you perceive them worthy of that author, to whom we ascribe them.

36. Finally, the Scriptures are able to make men wise to everlasting salvation through faith which is in Christ Jesus. They reveal the doctrines which men are bound to believe; and the precepts which it is their duty to practise. In them you find the plan of redemption for a lost and ruined world: you learn how sin may be pardoned and conquered; how our evil natures may be changed and renewed; and how we may be prepared and fitted for the enjoyment of heaven. The lessons which they teach, apply not merely to this life, but still more especially to the life to come. They show the narrow road which leads through the wilderness of this world to the city and habitation of God; and they direct the weary traveller where he shall find eternal rest. Is a man burdened with the guilt of sin? They bid him look to the Lamb of God, who taketh away the sin of the world. Art thou desirous of a new, a holy nature? They refer thee to the washing of regeneration, and the renewing of the Holy Ghost. Are we anxious how we shall be at peace with God? They assure us that God was in Christ, reconciling the world unto himself. Are we in sorrow? The Holy Ghost is the Comforter. Here is consolation for the afflicted; strength for the weak; assurance for the doubting; pardon for the guilty; sanctification for the unholy; and life for the dead. For "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)

CHAPTER III.

ON MIRACLES AS EFFECTED BY THE HOLY GHOST.

1. As the sacred Scriptures were inspired by the Holy Ghost, so also miracles are ascribed to his agency, and were performed by his power. For, says Christ, "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you;" and God also bore witness to the first preachers of the gospel, "with signs and wonders, and with divers miracles, and gifts of the Holy Ghost," for to one was "given by the Spirit, the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing, by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues: but all these *work-eth* that one and the self-same Spirit, dividing to every man severally as he will."¹

2. Now, "by a *miracle* is generally meant, a *sensible effect, either in itself, or its circumstances, supernatural*; or that which is in some respect or other *beside* or *contrary* to the fixed laws of nature, and course of common providence; and, therefore, forasmuch as it

¹ Matt. xii. 28; Heb. ii. 4; 1 Cor. xii. 8—11.

cannot be accounted for in a *natural way*, must be ascribed to the *occasional* interposition of God himself, or of some other invisible intelligent agent.”¹

3. It evidently appears, from the Scriptures, that *many miracles* were effected by the *peculiar* operation of the Holy Ghost: He, according to the divine economy, was the especial person of the Trinity, by whose agency they were performed. In enumerating those miracles, then, according to the Scripture order, we begin with the creation.

4. As, *before* the creation there were no fixed laws of nature, but those laws were established by the will of the Deity *at* the creation; so we must admit, that when God created the heaven and the earth, he performed a most signal and wonderful miracle. In the beginning the Alehim—Gods—the sacred and ever blessed Trinity, created the heaven and the earth: and hence we find creation ascribed to the Son and Spirit, as well as to the Father, which is easy, intelligible, and proper, on the supposition of the truth of the doctrine of the Trinity, but not otherwise. God the Father says, “I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.” (Isa. xlv. 12.) Of the Son also it is said, “Thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the works of thy hands.” (Heb. i. 10.) And of the Spirit it is said, “By his Spirit he hath garnished the heavens.” (Job xxvi. 13.) Now that part of creation, which is peculiarly ascribed to the Holy Ghost, was the infusion of *vital and prolific* heat into the void and chaotic mass; for “*the*

¹ Bp. Conybeare on Miracles.

Spirit of God moved upon the face of the waters." (Gen, i. 2.) "This, therefore, was the work of the Holy Spirit of God, in reference unto the earth, and the host thereof. The whole matter being created, out of which all living creatures were to be educed, and of which they were to be made; he takes upon him the cherishing and preservation of it; that as it had its subsistence by the power of the word of God, it might be carried on towards that form, order, beauty, and perfection, that it was designed unto. To this purpose he communicated unto it, a *quickenings and prolific* virtue, inlaying it with the seeds of animal life unto all kinds of things. Hence, upon the command of God, it brought forth all sorts of creatures in abundance, according to the seeds and principles of life which were communicated unto the rude, inform chaos, by the cherishing motion of the Holy Spirit. Without him all was a dead sea, a confused deep, with darkness upon it; able to bring forth nothing; nor more prepared to bring forth any one thing than another. But by the *moving* of the Spirit of God upon it, the principles of all those kinds, sorts, and forms of things, which, in an inconceivable variety make up its host and ornament, were communicated unto it. And this is a better account of the original of all things in their several kinds, than any which is given by ancient or modern philosophers.'¹

5. The creation and formation of man was evidently a miracle. He was at first formed *immediately* by God, and not according to the present general law of nature; for "God—the Alehim—said, let us make man in our image, after our likeness; and the Lord God—Jehovah the Alehim—formed man of the dust

¹ Owen, v. i, p. 169.

of the ground, and *breathed* into his nostrils the *breath* of life.”¹ ‘ Now the Spirit of God, and the Breath of God, are the same ; only the one expression is proper, the other metaphorical ; wherefore this *breathing* is the *especial* acting of the Spirit of God. The creating of the human soul a vital, immortal principle and being, is the immediate work of the Spirit of God : and hence, (Job xxxiii. 4,) *the Spirit of God hath made me, and the breath of the Almighty hath given me life....* This Spirit of God first made man, or formed his body of the dust, and then gave him that breath of life, whereby he became a living soul.’² The Holy Ghost gave vitality to the dust out of which man was first formed, and made him a living soul ; so that he possesses reason, propagates his own species, and is endowed with an immortal spirit.

6. And, as the first Adam was formed by the immediate act of the Deity, and received his vitality from the Holy Ghost,—so Christ, the second Adam, as man, was formed in the womb of the virgin, by the agency of the same eternal Spirit. Christ was to be altogether separate from sinners ; in him there was to be no sin, no taint whatever of original corruption, and therefore, he was to be born of a virgin, who should conceive by the Holy Ghost. And hence the angel says to Joseph, “ Fear not to take unto thee Mary thy wife ; for that which is conceived in her, is of the Holy Ghost.” And to the Virgin herself the angel said, “ The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee ; therefore also that *holy* thing which shall be born of thee, shall be called the Son of God.”³

¹ Gen. i. 26 ; ii. 7.

² Owen v. i. p. 174.

³ Matt. i. 20 ; Luke i. 35.

Here then we see that Jesus was the Lamb of God without spot or blemish, and altogether undefiled ; and therefore could, by the sacrifice of himself, take away the sins of the world. Satan could find no place in him ; all his temptations and exertions against the second Adam were rendered ineffectual and un-availing ; and we find, in the *holiness* of our Redeemer's nature, the perfection of the offering which he made of himself for every man.

7. And as the formation of Christ's the Messiah's body was by the miraculous interposition of the Holy Ghost, so also was his resurrection effected by the same Spirit ; for he was " put to death in the flesh, but quickened by the Spirit." (1 Peter iii. 18.) The resurrection of Christ is indeed ascribed in the sacred Scriptures, to the Father, to Christ himself, and also to the Spirit ; and from hence arises a most powerful argument for the doctrine of the Trinity. For as the resurrection of Christ was a miracle effected by God ; and as that resurrection was effected by the Father, the Son, and the Spirit, so we are bound to acknowledge each person to be God and Lord. Numerous are the passages which ascribe Christ's resurrection to the Father. " Ye killed," says Peter, " the Prince of Life ; whom God hath raised from the dead.... Him God raised up the third day, and shewed him openly." ¹ And with equal distinctness, Christ, the Son of God, ascribes his resurrection to himself ; for, speaking of the temple of his body, he says, " Destroy this temple, and in three days I will raise it up.... I lay down my life that I might take it again. No man taketh it from me, but

¹ Acts iii. 15 ; x. 40.

I lay it down of myself. I have power to lay it down, and I have power to take it again.”¹ And with equal certainty we are assured, that he was raised by the agency of the Holy Ghost ; for though he was put to death in the flesh, yet he was “ quickened by the Spirit.” And not only is the resurrection of Christ ascribed to the Spirit, but that also of his people at the last day ; for “ if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you.” (Rom. viii. 11.) That Spirit, which moved upon the face of chaos at the creation, and infused into it vital heat and life, will give life to the dead at the general resurrection, and perform his own distinct operations, as he did at the first formation of the world. It was ‘ the opinion of the Jews, that the resurrection will be effected by virtue of the Holy Spirit, which they conclude from these words of the prophet ;—“ *Come O Spirit from the four winds, and blow upon these dead that they may live.*” (Ezek. xxxvii. 9, 10.) Thus was our Lord raised from the dead ; (1 Peter iii. 18.) and thus shall we be raised who are the temple of the Holy Ghost ; and with this agrees the doctrine of the ancient Fathers ; ‘ Our bodies rising by the Spirit,’ saith Irenæus, ‘ shall be made spiritual, and by the Spirit shall have life. They who are dead and buried with Christ, may know that by the Spirit, which raised him up, they shall be raised.’²

8. As the gospel was to be preached to all nations immediately after the ascension of Christ, so it was

¹ John ii. 19 ; x. 17, 18.

² Whitby, on Romans viii. 11.

necessary that the apostles and first preachers should be miraculously endowed with the power of speaking languages which they had not previously learned. To obtain facility in speaking a new language requires much time and practice; and, therefore, if the first preachers of the gospel had been left to the ordinary means of acquiring this facility, their progress would have been slow, and the light of divine truth long in reaching many of the then known nations of the earth. But, to obviate this difficulty, Christ engaged to qualify his disciples, *through the Holy Ghost*, with the gift of tongues: and, therefore, he says, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high. . . . Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judæa, and in Samaria, *and unto the uttermost parts of the earth.*"¹ As, then, in the economy of the gospel, the Son of God came to teach mankind the will of the Father, so, the Holy Spirit was to impart the power of speaking in unknown tongues, that the knowledge of divine things might be speedily spread throughout the world. When, therefore, the day of Pentecost was fully come, suddenly there came from heaven the sound, as of a rushing mighty wind; and there appeared unto the apostles, "cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, *as the Spirit gave them utterance.*" (Acts ii. 1—4.) The gift of tongues was, therefore, evidently a miracle performed by the *peculiar agency*

¹ Luke xxiv. 49; Acts i. 8.

of the Holy Spirit; and was a part of that divine economy by which the gospel was to be spread, and man to be saved. And, by the same peculiar agency, many of the first Christians were endued with this miraculous power, and became powerfully qualified to teach the heathen nations the way of salvation through a crucified Redeemer.

9. Another miracle connected with the gift of tongues, and which is ascribed peculiarly to the Holy Spirit, was the *interpretation* of tongues: for, by the same Spirit was given, “*the interpretation of tongues.*” (1 Cor. xii. 10.) Now this was a faculty which some possessed in the church of interpreting and explaining in a vernacular language, those things which were spoken by others in a foreign and unknown tongue. The gift and the interpretation of tongues were distinct from each other: for ‘some could speak divers languages that could not interpret them; others could interpret them that could not speak them; for, say some, the gift of strange tongues was usually accompanied with such raptures, that the person affected could not use his own understanding in an ordinary way, so as to interpret and explain his own inspirations in the audience to which he spoke: which was the reason why the Spirit did usually reveal to others, who stood by and understood not the inspired languages, the matter which was spoken.’ ‘The miracle, which conferred the *gift* of tongues, seems to have been the instantaneous impressing on the mind, the familiar and perfect knowledge of a language with which the person was before unacquainted; yet, so that, from that time, the person receiving it should be able, without any new miracle, to use it as he thought fit; and this, as Dr. Leland well observes, is the only *hypo-*

thesis on which the abuse of the *gift* can be accounted for. But I apprehend that though every man using this *gift*, and understanding what he said, must have been able to have rendered his discourse, sentence by sentence, into his native language, he might be unable to render it into a *third*, which might be that of many present. Now in such a circumstance, the *gift of interpretation* might take place, if it consisted, as I conjecture it did, in an instantaneous capacity of understanding in a strange language, just for that time, and rendering what was spoken in it, into the native tongue of the interpreter. On this *hypothesis*, and truly I think on this alone, one who had the *gift* of interpretation might not be able to speak any foreign language at all; and he who had the *gift* of a tongue, might not in some circumstances be able to interpret to those who were then his hearers. In this case, the *gift of interpretation*, enabling a man only to act a secondary part, would be less splendid; but whenever it was exercised, it would always argue the person under an *immediate* agency of the Spirit, and conduce to his usefulness.¹

10. In the first age of the Christian church, the Holy Spirit also imparted the gift of prophecy, as he had under the Mosaic economy: for “to another prophecy.... For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.”² Under the New Testament dispensation, it is evident, that the prophets were distinct from the apostles; for “God hath set some in the church, first apostles, secondarily

¹ Schleusner, Burkitt, Doddridge.

² 1 Cor. xii. 10; 2 Pet. i. 21.

prophets. Are all apostles? Are all prophets?".... Let the prophets speak, two or three, and let the other judge.... The mystery of Christ is now revealed unto us his holy apostles and prophets by the Spirit "He gave some apostles and some prophets.... for the work of the ministry, for the edifying of the body of Christ." And hence, "there were in the church, that was at Antioch, certain prophets."¹

11. In an extended sense, the word prophecy, in the New Testament, signifies that extraordinary faculty with which, by the Holy Spirit, Christian teachers in the apostolic church were endued; and by which they exhorted, taught, and consoled in the sacred assemblies; and explained the Old Testament, and especially the prophecies respecting the Messiah; and shewed, in a popular manner, the correspondence of events with the prophecies. In this sense, the word seems to be used when St. Paul says: "Having then gifts, differing according to the grace that is given to us, whether *prophecy*, let us *prophesy* according to the proportion of faith.... He that *prophesieth*, speaketh unto men to edification, and exhortation, and comfort Ye may all *prophesy* one by one, that all may learn, and all may be comforted."²

12. But in a peculiar and strict sense, the word applies to the foretelling of future events, with which faculty some of the first Christians were endued by the Holy Ghost. And hence we find, that "in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified, by the Spirit, that there should be great

¹ 1 Cor. xii. 28, 29; xiv. 29; Eph. iii. 5; iv. 11; Acts xiii. 1.

² Rom. xii. 6; 1 Cor. xiv. 3, 31.

dearth throughout all the world ; which came to pass in the days of Claudius Cæsar.” (Acts xi. 27, 28.) ‘ Eusebius saith of this famine, that it oppressed almost the whole Roman empire ; and that it was recorded by historians most averse to our religion, viz. by Suetonius in the Life of Claudius. Josephus saith, it raged so much in Judea, that many perished for want of victuals. And Dion Cassius, that it was a very great famine.’¹ And that the gift of prophecy was possessed, in its strict sense, in the apostolic age, is clear, from the history of St. Paul, when compared with the prophecy of Agabus, (Acts xxi. 10, 11.) For, “ there came down from Judea a certain prophet named Agabus ; and, when he was come unto us, he took Paul’s girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles ;” all which we know was accurately fulfilled. Indeed the gift of prophecy, in its proper sense, was so evident in the Christian Church, that Justin argues from it against the Jews, and says, ‘ the gift of prophecy continues with us—the Christians—to this present time : and hence you ought to perceive, that the gifts which you formerly enjoyed are transferred to us.’ The predictions of St. Paul respecting the Man of Sin, and the whole book of the Revelation, are a demonstration that the *gift* of foretelling future events was enjoyed in the apostolic age : and, therefore, St. John says, “ The revelation of Jesus Christ, which God gave unto him, to shew unto his servants, things which must shortly come to pass. . . . Blessed is

¹ Whitby. Acts xi. 28.

he that readeth, and they that hear the words of this prophecy." (Rev. i. 1—3.)

13. The Spirit also gave, in the apostolic age, what is called the *word of wisdom*: "For to one is given, by the Spirit, the word of wisdom." (1 Cor. xii. 8.) Now, this "*word of wisdom*" was clearly something distinct from the "*word of knowledge*," which is also specified as a distinct gift: and, as the *gospel* is called "the *wisdom* of God in a mystery, even the hidden *wisdom* which God ordained before the world unto our glory....the *manifest wisdom* of God;" and as Christ himself, the great teacher of the gospel, is "styled the power of God, and the *wisdom* of God:" so, that miraculous gift of the Spirit, which is called the "*word of wisdom*," signifies that supernatural power by which some were enabled clearly to teach the truths of the gospel, and to understand its doctrines in contradistinction both to heathenism and Judaism. And hence St. Paul says, "We speak *wisdom* among them that are perfect: yet not the *wisdom* of this world, nor of the princes of this world, that come to nought; but we speak the *wisdom* of God in a mystery.... Unto me....is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.To the intent....that now might be known, by the church, the *manifold wisdom* of God." ¹

14. In addition to the "*word of wisdom*," there was also given, by the Holy Spirit, the word of knowledge; for "to another the word of knowledge, by the same Spirit." (1 Cor. xii. 8.) This "*word of knowledge*" seems to signify that especial gift, by which some *understood* and *explained* 'the mystical sense of

¹ 1 Cor. ii. 6, 7; Eph. iii. 8—10.

the Scriptures of the Old Testament. And in this sense St. Barnaby seems to speak of it, when he saith, *Blessed be God, who hath given us the wisdom and knowledge of his secrets* : and so it agrees with that gift which the fathers call prognosis ; as when Irenæus saith, some have the knowledge of things to come, and visions, and prophetic sayings ; and the man thus gifted, seems to be, in Clemens Romanus, *the powerful man to utter knowledge.*¹ And this word of knowledge enabled some to perceive that, under the gospel dispensation, *distinctions of meat* were done away ; and hence St. Paul says, (1 Cor. viii. 10, 11,) “ If any man see thee, who hast *knowledge*, sit at meat in the idol’s temple, shall not the conscience of him who is weak be emboldened to eat those things which are offered to idols ; and through thy *knowledge* shall the weak brother perish, for whom Christ died ? ” They, who possessed this “ *word of knowledge*,” were delivered from many of those scruples respecting meats, which distressed the weaker brethren ; and were enabled to understand those parts of the Old Testament which were mysterious, and particularly referred to the union of Gentile and Jew in the same church, so that there should be no difference between them. And hence St. Paul says to the Ephesians, (iii. 4—6,) “ When ye read, ye may understand my *knowledge* in the mystery of Christ . . . that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel.”

15. Another especial gift of the Holy Spirit, in the primitive church, was that of faith ; for, “ *to another, faith by the same Spirit.*” (1 Cor. xii. 9.) This *faith*

¹ Whitby.

was evidently miraculous in its operations : and hence the apostle speaks of it, “ Though I have all *faith*, so that I could remove mountains. . . . who, through *faith*, subdued kingdoms, stopped the mouths of lions, quenched the violence of fire :” and our Lord himself says, “ If ye have *faith* as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place ; and it shall remove ; and nothing shall be impossible unto you.”¹ This faith, then, signifies ‘ a supernatural confidence and firm assurance, wrought by the Holy Spirit in the minds of some in the apostles’ time, by which they were certain that they could do such and such a miracle, before they undertook to do it ; and the greatest apostle durst never undertake to do a miracle, but when he was assured by the Spirit that he could do it : and indeed it was requisite for Almighty God, by some secret *preceding* impression of mind, to let the teachers of the gospel know when he would assist them in working miracles, lest they should attempt to work when they could not, and so discredit Christ’s doctrine, their own authority, and dishonour the name of God. And, therefore, it is observable, that the *gift of faith* here, is set immediately before the gift of healing and working miracles, because it consisted in an *antecedent* impulse to bo th.²

16. In the apostolic church, some were also endued with the miraculous power of *discerning spirits* ; for “ to another, by the same Spirit,” the “ *discerning of spirits*.” (1 Cor. xii. 10.) By this gift of the Holy Ghost they were enabled to distinguish *true* from *false* teachers. And of this power the church had great

¹ 1 Cor. xiii. 2 ; Heb. xi. 33 ; Matt. xvii. 20.

² Burkitt.

need, for many deceivers attempted to impose upon it their doctrines : and hence St. John says, “ Beloved, believe not every spirit, but *try* the spirits whether they are of God : because many false prophets are gone out into the world. . . . Many deceivers are entered into the world. . . . Thou hast *tried* them which say they are apostles, and are not ; and hast found them liars.”¹ By this gift they were also enabled to discern ‘ the spirits of other men, whether they were qualified for such an office in the church, and accordingly choosing them out for that work. So the Spirit in the prophets, said, Separate me Barnabas and Paul, for the work whereunto I have called them. (Acts xiii. 2.) And thus the Holy Ghost is said to have constituted the bishops and presbyters in Asia, (Acts xx. 28,) because, as Clemens saith, they constituted bishops and deacons, making trial of them by the Holy Ghost : and Clemens of Alexandria, that St. John ordained to be of the clergy, such as were signified to him by the Spirit. Ignatius saith of the bishops of his time, that they were constituted; *not by men, but by the counsel of Jesus Christ* : and St. Cyprian, that they were constituted, not only by the consent of the people, and the suffrage of their fellow bishops, but also by the judgment and testimony of God.’² This gift of the *discerning of spirits*, enabled also some, in the apostolic age, to know what were a person’s thoughts and motives : for, as our Lord knew what was in men—and could read their thoughts—so, by his Spirit, this power was imparted to some of his followers. And hence it was, that Peter knew that Ananias and his wife Sapphira were guilty of lying ; and that Paul

¹ 1 John iv. 1 ; 2 John vii ; Rev. ii. 2.

² Whitby.

perceived that the impotent man at Lystra “*had faith to be healed.*” (Acts xiv. 9.)

17. One of the chief means, by which our Lord proved his divine mission, was his power of casting our devils : and yet this very power he himself ascribes to the Holy Ghost ; for, says he, “ If I cast out devils by the Spirit of God, then the kingdom of God is come unto you.” (Matt. xii. 28.) That same Spirit, with which Jesus was endowed without measure, wrought in him and by him ; and made the powers of darkness feel that their dominion should be destroyed, and that the Spirit of Truth had power over the spirit of error. Under the gospel dispensation, the bodies of men were to become especially the temples of the Holy Ghost : He, therefore, by his powerful agency, expelled those wicked spirits which, in many instances, had obtained possession of men’s bodies, and had driven them to madness and fury.

18. And as the Spirit communicated the power of casting out devils, so also did he impart the power of curing all manner of bodily diseases in an instant, without the use of ordinary means ; for “ to another the gifts of healing by the same Spirit. (1 Cor. xii. 9.) How great and extensive this power was, is very evident, for “ by the hands of the apostles were many signs and wonders wrought among the people.... In-somuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them who were vexed with unclean spirits ; *and they were healed every one....* And God wrought special miracles by the hands of Paul ; so

that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.”¹ And here let it be remarked, that, as the Spirit imparted the gifts of healing, so, also, the same gifts of healing are attributed to God the Father, and to the Son: for God wrought the above special miracles by the hands of Paul; and Peter says to the Jews, after he had healed the lame man, “The God of Abraham.... hath glorified his Son.... And his name, through faith in his name, hath made this man strong.... Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even by him doth this man stand here before you whole.*”² Since then, this power of healing is attributed to each person of the Trinity, what a powerful argument does it afford for the truth of the doctrine of the Trinity; and how strongly does it tend to strengthen and confirm our faith. We perceive the Father, Son, and Spirit, not only effecting the work of our redemption, but each combining to afford *evidence* to the truth of the gospel. We have the witness of the sacred Three, by the miracles which were performed, that the gospel is no cunningly-devised fable, but the power of God unto salvation to every one that believeth.

- 19. In the miracles wrought by the power of the Holy Ghost, and, generally, in all those which have been performed under the Christian dispensation, we perceive a wonderful display of the *power* of God. As he formed and established what are called the laws of nature, so he alters them according to his will and

¹ Acts v. 15; xix. 11, 12.

² Acts iii. 13—16; iv. 10.

pleasure. That same power which fixed the sun in the centre of our solar system, and rolled the planets around him, can suspend or destroy their order. For, admit that there is a God, the Creator and Governor of the world, and it must follow, that all other things are dependent upon him, and owe their existence to his will. By him all things not only *exist*, but *consist*; and, therefore, excepting himself, there is no certainty of the continued existence of any thing independent of his pleasure. When, therefore, he chooses to change, or to suspend the ordinary course of nature, what can hinder him! Was it not as possible for the *power* of the Deity to form an infant in the womb of the Virgin Mary, as to form man out of the dust of the earth? And why should it be thought a thing incredible for God to raise Christ to life after his sufferings and death, or to raise the dead at the last day; if you admit that, in the beginning, he created the heavens and the earth? To deny the *possibility* of miracles, is to deny the *power* of the Deity, and is, in fact, a species of Atheism. And that the Christian miracles were performed, is proved by every kind and degree of evidence of which the subject is capable. They were effected in the sight of multitudes, and have been handed down to us by the most undoubted testimony and witnesses. When the lame are made to walk; when the deaf are made to hear, and the blind to see; and when the most inveterate diseases are healed and the dead raised by a mere word; then we perceive the agency of the Deity, and that God is either immediately acting, or affording power to perform these miracles.

20. In the Scripture miracles we perceive not only the power, but also, the goodness of the Deity, in giving us such strong proofs of his interposition in the affairs of

mankind, and of the divine truth of the gospel of our Lord and Saviour Christ. Though God has established general laws by which the world is governed, yet this does not prevent his interposition on suitable occasions. What should we think of the man who asserted, that the watch-maker ought never to interfere with the watch *after* it was once made? But how much more absurd to exclude the Deity from interfering with his own world, which is covered with rational and immortal beings! These miracles prove his interposition, and that he cares for man: they demonstrate that he has a kind regard for his rational creatures, and is interested in their welfare. They recall the minds of men to him who formed them, and display before their eyes the goodness of him, whose tender mercies are over all his works. Nor do they less shew the *goodness* of God in affording us such satisfactory proof of the divine truth of the gospel. He has not called us to believe the gospel, without, at the same time, giving us satisfactory proof that it is a divine revelation. If the Christian miracles were performed at all, they were performed by a divine power; for, as Nicodemus said to Christ, "No man can do these miracles that thou doest, except God be with him." But if they were performed by a divine power, then is the Gospel a revelation from God. Our Lord himself appeals to his miracles in proof of his divine mission: and hence he says, "The works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works Believe me that I am in the Father, and the Father in me; or else believe me for the very works'

sake.”¹ As it is a positive duty to believe in the truth of the gospel, so God has, in his goodness, by means of miracles, assured us of its truth, and left us without excuse, if we reject it. Should we doubt *his* kindness to the poor, who feeds and clothes them? Can we doubt *his* good-will for the ignorant, who tries to instruct? or *his* affection for the blind, who leads them? Much less should we doubt the goodness of God, who by miracles has *proved* that the gospel came from him to enlighten, instruct, comfort, and shew us the means by which we may obtain eternal life.

21. Another especial use of miracles was, to accelerate the progress of the Gospel throughout the world. Had its first preachers not possessed the power of working miracles, the progress of the Gospel would have been much slower than it was; but when men saw those, who preached the doctrines of Christ, and his resurrection, confirm their mission by miracles, they were constrained to acknowledge that they were sent of God to teach them. Mankind perceived with their eyes the wonderful works of God wrought by the hands of the apostles; and hence they were constrained to admit the truth of what they taught. The truth and excellency of the Christian doctrines and precepts would no doubt have excited the attention and obtained the belief of some; but still their progress would have been slow without the aid of miracles, and the new doctrines would have had but few followers. But when men saw the most incurable disorders healed by a word, in the name of Christ; when they perceived the first disciples of our Lord endued with supernatural powers; then were they obliged to acknowledge that the Gospel which they

¹ John v. 36 : x. 37, 38; xiv. 11.

preached was from God. So great was the effect of miracles that, at Lystra, the people considered Paul and Barnabas to be gods ; for, " When the people saw what Paul had done, they lifted up their voices, saying . . . The gods are come down to us in the likeness of men. And they called Barnabas Jupiter ; and Paul Mercurius, because he was the chief speaker." (Acts xiv. 11, 12.) As the Gospel, in its doctrines and precepts, was opposed to the most inveterate prejudices and wicked practices ; so, it was necessary that its preaching should be attended with miraculous powers, that the minds of men might be subjected to its sway, and obliged to acknowledge its truth and divine authority. And, as these miraculous powers were imparted by God, and exercised in the preaching of the Gospel ; so, they struck the minds of men with wonder, astonishment, and fear ; and brought them to the obedience of Christ. Though the preaching of the Apostles was not with the enticing words of man's wisdom, yet it was in *demonstration of the Spirit and of power* ; and the faith of those who received it, did not stand in the wisdom of man, but in the power of God. And this divine power, especially displayed by miracles, gave wings to the Gospel, so that it soon flew over the heathen nations ; and the light of divine truth, like that of the sun, was shed with astonishing velocity.

22. The Gospel miracles give, also, the utmost *certainty to our faith*, in that divine revelation which we believe. In the world there are many false religions to which men give credit. The Mahometans and the Heathen possess their respective systems of faith, to which they often adhere with the greatest pertinacity. This, however, is faith without knowledge,

and a structure of superstition founded on no proper evidence: but the Gospel of Christ offers itself to our belief upon the avowed fact of miracles, and the fulfilment of prophecy; and claims our assent, not upon the principle of ignorance but of knowledge. And as we know as certainly that miracles were wrought by the first preachers of the Gospel, as we know that Demosthenes, Alexander the Great, and Cicero did once live; so we feel assured that the Gospel is a revelation from God. If Christ did rise from the dead, and that he did, is proved with as much certainty as that he ever lived upon earth, then is our faith founded upon a foundation which no attacks of infidelity can ever shake; If Peter did heal the man who had been a cripple from his mother's womb; if Paul did heal the man at Lystra, who had been lame in his feet from his birth,—and that they did is as certain as that there were such men as Peter and Paul, then does our faith stand, not upon the cunning of man, but the truth of God. The Gospel is no device of man, no cunningly devised fable, but a system of truth without the least mixture of error. God would not have enabled impostors and deceivers to work miracles: but unless God had enabled the Apostles to work them, they could not have wrought them; and, therefore, they were neither deceivers nor impostors, but taught the way of God in truth and righteousness. The Christian has as firm a foundation for his belief in the Gospel, as for his belief in God as the Creator of the world: for the creation of the world, and the revealing of the Gospel to mankind, were both effected by miracles. He, therefore, who rejects the Gospel, may with equal propriety deny the creation of the world by the Deity, and maintain Atheism.

23. Finally, in the miracles performed by our Lord, the Apostles, and first Christians, we have a happy *security* for all the hopes which the Gospel gives respecting a future life. Many, great, and precious are the promises of the Gospel; and they not only have the faithfulness of God engaged for their accomplishment, but that very faithfulness made as it were visible by means of miracles. For, as under the New Testament dispensation, he fulfilled, *by miracles*, many of those promises which he had given under the old; so these same miracles become an assurance to us that every jot and tittle of the promises of the Gospel shall be fulfilled. Is Christ risen from the dead? So will God, by the same power which raised him, raise the dead at the last day. Is Christ exalted now to the right hand of the majesty on high? So will God raise to eternal glory, all those who have died in the Lord. Did the divine power of the Holy Ghost, working by means of the first preachers of the Gospel, heal the diseases of both body and mind? Much more will that divine power heal every disease of the elect of God, by quickening their mortal bodies at the resurrection, clothing them with immortality, filling them with knowledge and joy, and sealing and securing to them the full possession and enjoyment of that eternal inheritance, which God has prepared for all those who are sanctified by his Holy Spirit. What can we think too hard for God, when by the power of the Holy Ghost, a Virgin bears a Son?—When the blind are made to see, the deaf to hear, the lame to walk, and the dead to rise? The real Christian can no more doubt that every promise of the Gospel will be fulfilled, than he doubts of the Christian miracles. He has a hope which will

never make him ashamed ; and this hope is an anchor to his soul ; for he knows that all the promises of God are Yea and Amen in Christ Jesus to them that believe. Should a doubt cross his mind, he views the past, and hence feels assured of the future : and since his Saviour God has, by miracle, been manifest in the flesh, he is satisfied that though earth and heaven may and will pass away, yet every gospel promise shall be accomplished.

CHAPTER IV.

ON THOSE EXTRAORDINARY OPERATIONS OF THE
HOLY GHOST, WHICH MAY BE CONSIDERED AS
NOT STRICTLY MIRACULOUS.

1. As there are some extraordinary operations of the Spirit, such as the gift of tongues, and the power of working miracles, which are strictly and properly miraculous, so there are other extraordinary operations which do not exactly come under that denomination. We shall therefore, in this chapter, proceed to consider this latter sort of operations; by which the Holy Ghost improves and augments human faculties, rather than affords new powers.

2. The work of the Spirit is not confined to the mind ; for in some instances he affords *peculiar strength and energy of body*. This is evident from the history of Samson ; for “ the child grew, and the Lord blessed him ; and the Spirit of the Lord began to move him at times in the camp of Dan, between Zorah and Eshtaol And behold a young lion roared against him, and the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand And the Spirit of the Lord came upon him, and he went

down to Ashkelon, and slew thirty men of them, and took their spoil....And when he came unto Lehi, the Philistines shouted against him; and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands."¹ And as the Spirit gave Samson this extraordinary strength of body, why may he not see fit, at proper times, still to impart bodily powers, which are more than human? History affords us many instances of the capacity both of acting and suffering, which seem beyond what is natural to man: and we are not warranted either in thinking or saying, that the Holy Spirit does not come upon some, at times, as he did upon Samson.

3. The Holy Ghost, also, on some occasions, *excites such an ardent and intense feeling, as produces an evident change in mens' general manners.* This is fully proved and illustrated in the case of Saul. For, after Samuel had anointed him, he says, "The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, *and shalt be turned into another man.* And it was so, that when he had turned his back to go from Samuel, God gave him another heart....And when they came thither to the hill, behold a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them:" and when Saul heard of the cruel conditions proposed to the men of Jabesh-Gilead, by Nabash the Ammonite, "The Spirit of God came upon Saul, when he heard those tidings, and his anger was kindled greatly." And after Samuel had anointed

¹ Judges xiii. 25; xiv. 6, 19; xv. 14.

David in the midst of his brethren, “ the Spirit of the Lord came upon David from that day forward. But the Spirit of the Lord departed from Saul.”¹ From these passages it is clear that, by the operation of the Spirit both upon Saul and David, their feelings were much excited, so as to influence their general conduct, and to give them an unusual appearance and behaviour. They felt to what they were ordained by God, and evinced that feeling by a corresponding manner. The Deity wrought powerfully within them, and made them other men in zeal and energy: being filled with a divine influence, their behaviour was suitable to the Spirit’s operation.

4. It is equally clear that the Holy Ghost sometimes gives *wisdom for the good government of men, in their political capacity*. How much the well-being of mankind depends upon their political institutions, and the due administration of law, justice, and equity, is proved by constant experience. In order, then, to benefit his creatures, God has been pleased, when it suited the designs of his providence, to afford the peculiar aid of his Spirit for the assistance of those, who had to govern states and empires. And hence “The Lord said unto Moses, gather unto me seventy men of the elders of Israel....and bring them unto the tabernacle of the congregation, that they may stand there with thee: and I will come down and talk with thee there; and I will take of the Spirit which is upon thee, and will put it upon them: and they shall bear the burden of the people with thee, that thou bear it not thyself alone.” (Numb. xi. 16, 17,) And when Pharaoh heard the wise and intelligent

¹ 1 Sam. x. 6—10; xi. 6; xvi. 13, 14.

counsel of Joseph, he says, "Can we find such a one as this is, a man in whom the Spirit of God is?" And, in like manner, such was the opinion of Daniel's wisdom, that it was considered as proceeding from a divine source. And, therefore, Nebuchadnezzar says to him, "I know that the Spirit of the Holy Gods is in thee:" and of him the queen says to Belshazzar, "There is a man in thy kingdom, in whom is the Spirit of the Holy Gods."¹ And such was the opinion of the heathen respecting the influence of the Deity upon men's minds to qualify them for government, that the Romans felt almost unbounded confidence in Scipio, as we find from Livy, because they supposed him divinely directed. For, from the time that he assumed the toga, he never omitted to go to the capitol, before he entered upon any business public or private: and having there entered into the temple, he sat down and spent a considerable time alone in secret.'² And of Numa, Plutarch says, that after the death of his wife Tatia, he 'betook himself to a country life, and in a solitary manner dwelt in the groves and fields consecrated to the gods, where, the common fame was, he gained such acquaintance and familiarity with the goddess Egeria, that he lived in those retirements free from all disturbances and perturbations of mind; and being inspired with the sublime and elevated pleasure of a celestial marriage, he had arrived to a beatitude in this life, *and to a clear notion of divine sciences.*'³ It would be easy to adduce many passages from heathen authors, which prove the prevailing idea which they had, of great and good governors and legis-

¹ Gen. xli. 38; Dan. iv. 9; v. 11.² Livy, l. 26.³ Plutarch's Life of Numa.

lators being under a divine influence, and directed by the Deity. But the instances which we have given, are sufficient to shew, not only that men did believe in this divine influence, but, also, that the Holy Spirit did at times impart it.

5. By his divine agency, there is no doubt, *many great and valuable inventions have been discovered*: and however men may be worthy of praise and admiration for the benefits which their discoveries have conferred upon mankind, yet the devout person will give still greater praise to the Spirit, who puts many of these things into the minds of men. And hence, “The Lord spake unto Moses, saying, see I have called by name Bezaleel, the son of Uri.... And I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning work, to work in gold, and in silver, and in brass; and in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab.... And, in the hearts of all that are wise-hearted, I have put wisdom, that they may make all that I have commanded thee.... Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom.” And, in like manner, the Spirit is described as the author, to David, of the most important parts of the temple; for “David gave to Solomon his son, the pattern of the porch, and of the houses thereof; and of the treasures thereof; and of the upper chambers thereof; and of the inner parlours thereof; and of the place of the mercy-seat; and *the pattern of all that he had by the Spirit.*”¹

¹ Ex. xxxi. 1—6; xxxvii. 1; 1 Chron. xxviii. 11, 12.

6. That the Spirit of God is the Author of important inventions, is maintained very distinctly by the Church of England, in the Homily for Rogation week : and hence she says ; ‘ Consider the great strong beasts and fishes, far passing the strength of man ; how fierce soever they be and strong, yet by the goodness of God, they prevail not against us, but are under our subjection, and serve our use. Of whom came the invention thus to subdue them, and make them fit for our commodities ? Was it by man’s brain ? Nay, rather this invention came by the goodness of God, which inspired man’s understanding to have his purpose of every creature. Who was it, saith Job, that put will and wisdom in man’s head, but God only of his goodness ? And, as the same saith again, I perceive that every man hath a mind ; but it is the *inspiration* of the Almighty that giveth understanding. It could not be, verily, that man of his own wit upholden, should invent so many and divers devices in all crafts and sciences ; except the goodness of Almighty God had been present with men, and had *stirred* their wits and studies....The wise man in his contemplation by himself, could not but grant this thing to be true.... In his hands, saith he, we be, and our words, and all our wisdom, and all our *sciences and works of knowledge* : for it is he that gave me the true instruction of his creatures, both to know the disposition of the world, and the virtues of the elements, the beginning and end of times, the change and diversities of them, the course of the year, the order of the stars, the natures of beasts, and the powers of them, the powers of the winds, and thoughts of men, the differences of planets, the virtue of roots, and whatsoever is hid

and secret in nature, I learned it. The artificer of all these taught me this wisdom. And further, he saith ; who can search out the things that be in heaven ? For it is hard for us to search such things as be on earth, and in daily sight before us. For our wits and thoughts, saith he, be imperfect, and our policies uncertain. No man can, therefore, search out the meaning in these things, except thou givest wisdom, and sendest thy Spirit from above.' Even, in what are called the dark ages, ' many admirable inventions,' to use the words of the learned and elegant Harris, ' found their way into the world ; I mean such as Clocks, Telescopes, Paper, Gunpowder, the Mariner's needle, Printing, and a number here omitted, . . . If, then, the human mind be as truly of divine origin, as every other part of the universe, and if every other part of the universe bear testimony to its Author : do not the inventions above mentioned give us reason to assert, that God, in the operations of man, never leaves himself without a witness.¹

7. The Holy Spirit, also, in an extraordinary manner *excites and calls men to some particular actions ; and restrains them with regard to others.* Something, in the course of divine providence, is to be executed of a more than ordinary nature ; and the Spirit by his constraining influence, excites proper persons to its performance. And hence it is said of Othniel the son of Kenaz, that, " The Spirit of the Lord came upon him, and he judged Israel ; and went out to war : " and when all the Midianites and the Amalekites were gathered against Israel, " The Spirit of the Lord came upon Gideon : " and, when the

¹ Phil. Inq. Pt. 3. c. 14.

King of the Ammonites would not hearken to the proposals of Jephthah, "The Spirit of the Lord came upon Jephthah" . . . And he "passed over unto the children of Ammon to fight against them ; and the Lord delivered them into his hands."¹ And when Isaiah describes what would be the work of the Messiah, he says ; "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek : " and when our Lord had in a peculiar manner to contend with the Devil, he was "led up of the Spirit into the wilderness : " And Simeon "Came by the Spirit into the temple," at the very time that the child Jesus was carried thither : and Barnabas and Saul, after they had been separated for a peculiar work, "being sent forth by the Holy Ghost, departed unto Seleucia : " and when Paul and Silas "had gone throughout Phrygia, and the region of Galatia, and *were forbidden* of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia ; *but the Spirit suffered them not.*"² And here we find the Spirit at one time exciting men to particular actions, and at another restraining them, as it suited his own purposes and designs. Nor can there be any reasonable doubt but that, in the days of the Reformation, the Holy Spirit excited such men as Luther and Melancthon ; and, in more modern times, Wesley and Whitfield, to restore divine truth, and revive decayed piety. And what but the Holy Spirit stirred up the minds of such men as Clarkson, and Wilberforce, to advocate the cause of the oppressed Africans ?

¹ Judges iii. 10 ; vi. 34 ; xi. 29, 32.

² Isa. lxi. 1 ; Matt. iv. 1 ; Luke ii. 27 ; Acts xiii. 4. xvi. 6, 7.

What but the same Spirit led the minds of a Jones, a Hughes, a Charles of Bala, and other good men in our own days, to invent and establish Bible and Missionary Societies, by which the everlasting Gospel is made to fly over the earth ?

8. And also, in the preaching and ministry of the Gospel, the Holy Ghost *imparts, at times, peculiar wisdom, power, and success*. He opens the mind to understand and receive divine truth, and makes it effectual to those who hear it. And hence it is said of Stephen, that he was "a man full of faith, and of the Holy Ghost;" and that the Jews were "not able to resist the wisdom and the Spirit by which he spake." And when St. Paul describes to the Corinthians his manner of preaching, he says, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."¹ How frequently do we see very feeble instruments made to accomplish great effects in the ministration of the Gospel; while many men of great talents, learning, and undoubted piety, seem to effect little upon the minds of their hearers. In one place you will see the word run and prevail, without any particular effort to spread it, while in another, the greatest and the most unwearied exertions, obtain but small success. And how shall we account for this, but by resolving it into the good pleasure of the Holy Ghost, who blows where he listeth, and works when, where, and as he will.

9. In concluding this chapter, we should observe,

¹ Acts vi. 5. 10; 1 Cor. ii. 4, 5.

that these extraordinary operations, of which we have been treating, are not necessarily connected with sanctification. The Spirit may and no doubt often has aided the minds of men to *invent* what was beneficial to the world; while they remained, as to their religious character, without that faith which is of the operation of the Spirit. That agency of the Holy Ghost, by which he changes and renews a man, by which he sanctifies and purifies him, must not be confounded with that by which he imparts bodily strength, wisdom to govern others, and knowledge and skill either in arts or science. They may subsist together, and often do; but they are not united of necessity. Nay, even miraculous powers themselves are no certain proof of real holiness, or sanctification; for “many,” says our Lord, “will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” By not confounding that agency of the Spirit by which he *sanctifies*, with that by which he aids men’s natural faculties in the affairs of life, we may solve many apparent difficulties. There are some gifts of the Spirit, which are distinct from his graces and fruits; but happy are they who enjoy the latter! for “whether there be prophecies they shall fail; whether there be tongues they shall cease: whether there be knowledge, it shall vanish away;” but “Charity,” that best fruit of the Spirit, “never faileth.”

CHAPTER V.

ON THE CALL TO THE MINISTRY, AS AN EXTRAORDINARY OPERATION OF THE HOLY GHOST.

1. AMONG the different extraordinary operations of the Holy Ghost, I rank his call to the sacred office of the Ministry ; for among *all* those who are the professed members of Christ's holy Catholic Church, a *few* only, in comparison with the rest, are called to the discharge of ministerial functions. Wherever the Gospel is preached, there *all* men are called to repentance towards God, and faith in our Lord Jesus Christ ; but only a select and chosen *few* are called to be overseers to the Church. And hence the Church of England, in her twenty-third article, says, ' It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard.' As then the call to the ministry applies to a few only, so that

call belongs properly to the extraordinary operations of the Holy Spirit.

2. It is most evident, that it is the office of the Holy Ghost to select and call particular individuals to the work of the ministry: for, when St. Paul gave his affecting charge to the elders of the Church at Ephesus, he said, "Take heed, therefore, unto yourselves, and to all the flock, *over the which the Holy Ghost hath made you overseers*, to feed the Church of God, which he hath purchased with his own blood:" and as the prophets and teachers at Antioch ministered to the Lord and fasted, "The Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them."¹ So truly important and essentially necessary is this call of the Spirit, that the Messiah,—the God-man Christ Jesus himself,—was to have it *previous* to entering upon his ministry: and therefore Isaiah, when predicting the purposes for which He should come into the world, says, "The Spirit of the Lord God is upon me; because the Lord hath *anointed* me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." And, when Christ read these words in the synagogue at Nazareth, he said, "This day is this Scripture *fulfilled* in your ears."² And after he had conquered the Devil, by resisting his temptations in the wilderness, "Jesus returned in the power of the Spirit into Galilee." (Luke iv. 14.) Since, then, the Messiah himself was anointed, i.e. influenced, or called to his ministry by the Spirit,

¹ Acts xx. 28; xiii. 2.

² Isaiah lxi. 1, 2. Luke iv. 21.

much more, so to speak, it must be essentially necessary for all ministers of the Gospel to receive the same call. And hence the Church of England permits no man to be ordained in her communion, without first asking, 'Do you trust that you are inwardly *moved* by the Holy Ghost, to take upon you this office and ministration, to serve God for the promoting of his glory, and the edifying of his people ?' To which question the answer must be, 'I trust so.'¹ And, indeed, by this call of the Holy Ghost, the prophets under the Jewish dispensation, as well as ministers under the Christian, were selected and fitted for their work. "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." (2 Peter i. 21.)

3. But as the Spirit is uncontrolled in his operations, and divides to every man severally as he will, so he calls men to the work of the ministry; and he anointed men in former times to the prophetic office from different classes of society, and of various talents and attainments. For Isaiah and Daniel are generally believed to have been of royal descent; while Amos was chosen from among the herdmen, to declare the word of the Lord; for "then answered Amos and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit. And the Lord took me as I followed the flock; and the Lord said unto me, Go, prophesy unto my people Israel." (Amos vii. 14, 15.) And under the gospel dispensation, we find Luke evidently more educated than John, and Paul more learned than Peter. And, in the church, we

¹ Ordination of Deacons.

now find ministers called by the Holy Ghost, both from among the noble and the ignoble, and who possess very different talents, and are of various attainments, and different degrees of piety. But all this is for the well-being and advantage of the whole church of Christ ; for as in a large mansion there are servants, of whom some hold more important and honourable stations than others, and some are much superior in talents and attainments to their fellows ; so is it in the church : for “ he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” (Eph. iv. 11, 12.)

4. But here an important question arises ;—What is the Spirit's call to the ministry, and how may it be known ? Now as I take for granted the *reality* of the Spirit's operation upon the human mind, I would define this call to be, *a fixed and constraining preference of the mind for the work of the ministry, before all other professions and occupations.* I define it *fixed*, in opposition to those transient and temporary inclinations which some feel for the office of the ministry, and which soon expire when difficulties oppose their admission to it ; and I add, *a constraining preference*, to shew, that he, to whom this call is given, must and will preach the gospel of Christ. He who is called by the Spirit, and to whom is committed the word of reconciliation, is like Jeremiah, who said, “ I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire, shut up in my bones, and I was weary with forbearing, and *I could not stay.*” Such an one does not enter into the office of

the ministry from the expectation of preferment, the love of literary pursuits, the dignity of an honourable profession, or the gratification of personal vanity or distinction ; but he enters upon it that he may “ *serve God, for the promoting of his glory, and the edifying of his people.*” Neither poverty, disgrace, nor persecution will prevent him from preaching the unsearchable riches of Christ ; nor will he count his life dear unto him, when called to suffer even death itself for declaring the gospel of truth to perishing sinners. Like St. Paul, he feels and says ; “ necessity is laid upon me ; yea woe is unto me, if I preach not the gospel. . . . a dispensation of the Gospel is committed unto me.” (1 Cor. ix. 16, 17.) Nor should any dare to take holy orders without this call of the Spirit ; for however they may be ordained by men, yet they profane the sacred office, if they are not moved by the Holy Ghost. The imposition of human hands will never supply the want of that inward call, which the Spirit gives to every true minister of the church of Christ. To educate, therefore, young men to the ministry, without reference to their real inclinations and desires for its sacred functions, is to send wolves and not shepherds among Christ’s flock,—to desecrate the most holy of all employments,—and to form blind leaders of the blind.

5. And as the call of the Spirit to the office of the ministry is essential, so the duties, which that call involves, are most important. The true minister of Christ is *frequent in his prayers and intercessions*, both for his people, himself, and the whole race of mankind. He is earnest in prayer for all men, and practises what the Lord by Joel enjoins ; “ Let the Priests, the ministers of the Lord, weep between the

porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, where is now their God ?” (Joel ii. 17.) He prays for his flock, as St. Paul ceased not to do for the Colossians; that they might be filled with the knowledge of God’s will in all wisdom and spiritual understanding, and that they “might walk worthy of the Lord unto all well pleasing, being fruitful in every good work.” His intercession for them is, “The very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.” (1 Thess. v. 23.) As then St. Paul prayed for those to whom he wrote, and as our Lord prayed for his disciples that God *would keep them from the evil*, so does he, who is called by the Holy Ghost to the ministerial office, wrestle and intercede with God for those over whom he is made an overseer. He bears them in his heart and on his lips to the throne of grace, that they may all be among the true Israel of God: and were ministers more instant and fervent in prayer for the conversion of their people, greater success and effect would attend their labours.

6. Another most important duty to which the minister of Christ is called by the Spirit, is, *to preach and teach the Gospel wherever he can find an opportunity*. It was for this, in an especial manner, that the ministry itself was instituted; and this was the great commission which our Lord gave to his apostles, and through them to all other ministers of his word; “Go ye into all the world, and preach the Gospel to every creature.” (Mark xvi. 15.) And

in like manner, St. Paul says to Timothy ; “ Preach the word, be instant in season, out of season.” That minister whom the Spirit moves, endeavours to unfold the whole counsel of God, as contained in the sacred Scriptures. He studies with diligence, for he gives himself to reading ; he speaks with earnestness and fervour ; he rightly divides the word of truth, giving to every one his portion ; and he brings forth from the treasury of his knowledge, things new and old.

7. Nor is this call of the Spirit confined to preaching, but extends to *reproof*. It too frequently happens that part of a minister’s flock will stray into error and sin : and to such he must be faithful in rebuking, and warning them of their danger. He must not be afraid of the great and powerful, nor be partial to the poor and indigent ; but must “ reprove, rebuke, exhort, with all long-suffering and doctrine, and with all authority. Them that sin, he must rebuke before all, that others also may fear.”¹

8. But the minister of Christ, at other times, has a more pleasing office to perform : he has to *comfort* those that mourn : and to administer the consolations of the Gospel to those who are burdened in mind. The comforts of the Holy Ghost are neither few nor small, and of these he will often speak to the afflicted and disconsolate : and hence St. Paul could thus appeal to the Thessalonians ; “ Ye know how we exhorted, and *comforted*, and charged every one of you, as a father doth his children.....And sent Timotheus our brother and minister of God, and our fellow labourer in the Gospel of Christ, to establish

¹ 2 Tim. iv. 2 ; Titus ii. 15 ; 1 Tim. v. 20.

you, and to *comfort* you concerning your faith; that no man should be moved by these afflictions:" and to the Ephesians he sent Tychicus; "whom," says he, "I have sent unto you....that he might *comfort* your hearts."¹ And thus, like Timothy and Tychicus, every minister of the Gospel will administer the oil of joy—the consolations and comforts of the Holy Spirit, to those who mourn. He will dwell upon the promises of God to his people, and he will direct those who are wounded in spirit, to him who is "the Comforter."

9. In the work of the ministry we also find that different men are led and directed by the Holy Ghost, to different lines of duty. Some men are best calculated to alarm and awaken the wicked, while others are more fitted for building up and establishing the righteous. Some are sons of thunder, and others of consolation. There are those ministers who are eloquent and powerful preachers; and others who, like Moses, are "slow of speech, and of a slow tongue;" but who instruct and edify mankind by their writings. Of some the bodily presence is weak, and the speech contemptible; but their writings are weighty and powerful, and serve, for ages, to instruct and improve those who read them. Others again, are called to preach the gospel among the heathen, where Christ has not been known, and to carry the torch of divine truth into the darkest corners of the earth; while others remain among the churches which are established, for their support and improvement. Even in the apostolic age, we find a marked difference in the line of duty between some of the apostles themselves;

¹ 1 Thess. ii. 11; iii. 2, 3; Ephes. vi. 21, 22.

for, says St. Paul, “When they saw that the *gospel of the uncircumcision* was committed unto me, as the *gospel of the circumcision* was unto Peter; for he that wrought effectually in Peter, to the apostleship of the circumcision, the same was mighty in me towards the Gentiles: and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that *we should go unto the heathen, and they unto the circumcision.*” (Gal. ii. 7—19.) Nor are these diversities of gifts and administrations injurious, but beneficial, to the church and the cause of Christ; “for the ministration of the Spirit is given to every man *to profit withal*:” As the body hath many members, all serving to some useful and important purpose, and “those members of the body which seem to be more feeble are necessary;” so also in the church, every member, and especially every minister, hath his own proper use and employment. For “God hath set some in the church; first apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues....and some evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”¹

10. Finally, the *success* of ministers in the work of the gospel depends upon the influence, power, and blessing of the Holy Ghost. His agency alone makes the word preached, or means of grace used, effectual to the end and design for which they were appointed. And therefore, St. Paul says to the Corinthians, “My speech and my preaching was not with enticing

¹ 1 Cor. xii. 28; Ephes. iv. 11, 12.

words of man's wisdom, but in *demonstration of the Spirit* and of power, that your faith should not stand in the wisdom of men, but in the power of God." And to the Thessalonians he writes, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." And to the Galatians, "This only would I learn of you; received ye the Spirit by the works of the law, or by the hearing of faith?"¹ That gospel, which the apostles delivered, was "*not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth;*" for they preached the gospel, "*with the Holy Ghost sent down from heaven.*"² However eminent, then, ministers may be, either for learning, talents, or even piety, yet their labours will only have a saving effect in proportion as they are blessed by the Spirit; for though Paul—who was not a whit behind the very chief apostles—*planted, and Apollos watered, yet God gave the increase.* "So, then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." (1 Cor. iii. 7.) And, as the Holy Ghost is God, so when Peter preached the gospel to Cornelius, and those assembled in his house, "the Holy Ghost fell on all them who heard the word. And they of the circumcision who believed, were astonished....because that on the Gentiles also was poured out the gift of the Holy Ghost." (Acts x. 44, 45.) If, then, it was the Spirit who gave efficacy to the preaching of the apostles; what but the same Spirit can make any man's ministerial labours effectual to the saving of sinners? Men may try to make fine

¹ 1 Cor. ii. 4; 1 Thess. i. 5; Gal. iii. 2.

² 1 Cor. ii. 13; 1 Pet. i. 12.

sermons, to please the ear, to gratify the taste, and to be popular as speakers; but all this will not avail to the conversion of sinners. Without the Spirit's blessing, they may indeed speak as one that playeth well on an instrument; but their words will be sound only, for they will not sink into the heart, nor change the mind of the hearer. How vain, then, and unscriptural the sentiments and conduct of those, who imagine that their oratory, their learning, their peculiar construction of a sermon, or their own power, however exerted, can or will avail, to the real conversion of a sinner. The true minister of Christ will neither despise nor neglect oratory, learning, nor any thing which tends, humanly speaking, to promote his influence over men's minds in the delivery of his message: but he will still feel that it is the Spirit alone that can *convince* of sin; that it is he alone that can *renew* the heart; and that all those who are brought savingly to God, "are manifestly declared to be the epistle of Christ.... written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."

BOOK III.

**ON THE ORDINARY OPERATIONS OF THE
HOLY SPIRIT, AS A SANCTIFIER, AND COMFORTER,
AND INTERCESSOR.**

CHAPTER I.

ON THE OPERATION OF THE HOLY SPIRIT AS A SANCTIFIER, UPON THE UNDERSTANDING.

SECT. I.—*On the Holy Spirit, as the Spirit of Truth.*

1. In that affecting discourse which our Lord had with his disciples, before he was betrayed by Judas, he consoled them with the promise of the Comforter, who should *abide with them for ever*. His own residence among them was only intended to be short in duration, while that of the Spirit should be permanent. But the Holy Ghost is promised not merely under the character of a Comforter, but as the Spirit of Truth, who should more than supply the place of Christ, as a Guide and Teacher ; and by whose secret and powerful influence his disciples in every age should be led and directed. And hence our Lord says, “I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; even the Spirit of Truth. I have yet many things to say unto you, but ye cannot bear them now : howbeit, when He, the Spirit of Truth is come, *he will guide you into all Truth.*”¹

¹ John xiv. 16, 17 ; xvi. 12, 13.

2. Among the various appellations given to the Holy Ghost, "the Spirit of Truth" is one of the most important, as describing one of his essential attributes; and, at the same time, referring to his operations upon the human understanding. Before, then, we treat of these operations themselves, it will be proper to state the reasons for his being called, by way of eminence, the Spirit of Truth.

3. Now, he is, in his own nature, *essential truth*: for as it is impossible for God to lie, as every kind and degree of guile and deceit is the very opposite to that holiness which is in the Deity, and as the Holy Ghost is God, so he is in his own nature Truth itself; and, therefore, says St. John, "It is the Spirit that beareth witness, because *the Spirit is Truth*."¹ All his influences, suggestions, and directions, have truth for their object and design: as they issue from a pure and holy fountain, they are like him from whom they proceed. And all those miracles which, by him, the apostles were enabled to perform, bore testimony to the truth of that gospel which they preached; while the extraordinary gifts which he imparted to the first believers in Christ, proved that God was of a truth in and among them.

4. But the Holy Ghost is also the Spirit of Truth, because the sacred Scriptures, which contain divine truth, were inspired by him. All Scripture was given by inspiration of God: but it was God the Holy Ghost who inspired them; for "prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."² It was he who dictated the lively oracles of truth, and gave to man that heavenly light which they contain,

¹ 1 John v. 6.

² 2 Pet. i. 21.

and by which our *understandings* are instructed; our duty explained and enforced; and our feet directed into the path of purity and righteousness. In the contemplation of this subject, David says, "*Thy law is the Truth....All thy commandments are truth.... Thy word is true from the beginning.*" And when the angel was about to reveal to Daniel those events which would afterward befall his people, he says, "*I will shew thee that which is noted in the Scriptures of truth.*" And our Lord himself thus prays for his disciples: "Sanctify them through thy truth; *thy word is truth.*"¹ He who would imbibe truth without the least mixture of error, must make the Scriptures his study and delight. In them he will find the richest treasures of wisdom and knowledge; and from them he will learn truly all that is necessary to make a man wise to everlasting salvation.

5. As the Spirit of Truth, the Holy Ghost preserves, in the church of Christ, those doctrines which are essentially important; and enlightens men's understandings with the right knowledge of the sacred Scriptures. It is very evident that our Lord's *own immediate* disciples had very inadequate ideas respecting the meaning of the Old Testament, and especially of those parts which referred to himself, and to the call of the Gentiles into the gospel church. And, therefore, *after* his resurrection he thus addresses them; "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. *Then opened he their understanding, that they might under-*

¹ Ps. cxix. 142, 151, 160; Dan. x. 21; John xvii. 17.

stand the Scriptures." And when he had done this, he bids them to tarry at Jerusalem, till they should be *endued with power from on high*. Now that power was the gift of the Holy Ghost; for, says he, "*Behold I send the promise of my Father upon you. . . . Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.*"¹ Now it is evident that the same operation of opening the understanding of the disciples to understand the Scriptures, was to be continued by the Holy Ghost; for, says our Lord, "*I have many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear that shall he speak: and he will shew you things to come*" And that this *guiding into all truth*, i. e. into all *the* truth, is not to be confined to the apostles and first disciples of Christ, is clear; because the Holy Ghost was to *abide with them for ever*, not only as the Comforter, but as the Spirit of Truth. And hence he says, "*I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.*"² But the apostles and first disciples of Christ have been dead for many ages; this *abiding for ever*, then, of the Spirit of Truth, must refer to his abiding, *as the Spirit of Truth*, with the Church of Christ in

¹ Luke xxiv. 46—49; Acts i. 8.² John xiv. 16, 17.

every age and country. And though many particular churches, and especially that of Rome, have perverted the truth as it is in Jesus, yet there have ever been some who held the truth, and in whom the Holy Ghost dwelt both as a guide and a sanctifier. There have ever been faithful witnesses against those errors and corruptions which were introduced by the traditions, cunning, and wickedness of those who lay in wait to deceive: witnesses, who were made both wise and bold by the agency of the Eternal Spirit. Whence was it that the Jews were *not able to resist the wisdom and the Spirit by which Stephen spake?* but because he was "*a man full of faith and of the Holy Ghost.*" And by the same means has divine truth been preserved in the church, and its enemies confounded and vanquished. Those arrows which have been drawn from the quiver of the Scriptures, have always been too quick and powerful to be withstood by the supporters of falsehood and corruption; the word of God has ever been sharper than a two-edged sword, cutting asunder the knots of error, and piercing through the coverings of sophistry.

6. But, further, truth is *permanent and unchangeable*: it remains always the same; while deceit and falsehood are ever varying. Lies often clothe themselves with a thick covering; but truth is transparent, and clear as the light. So, the Holy Ghost, being the Eternal Spirit, is the same yesterday, to-day, and for ever. One of the essential attributes of the Deity is, that he changes not, that with him there is no variableness nor the least shadow of turning: but since the Holy Ghost is God, he is therefore unchangeable, as well as eternal in nature.

7. Finally, the Holy Ghost is the Spirit of Truth,

because he so applies the truth of the Gospel to men's understandings and affections, that they believe, embrace, and love it. The Gospel is of so pure and holy a nature, that it most expressly opposes men's wicked and corrupt passions; nor will it make any compromise with sin of any degree or kind. What, then, but the agency of the Holy Ghost could induce men to receive it in the first ages of Christianity, when power, interest, superstition, and prejudice were all combined against its reception into the heart of man? When those who believed in Jesus of Nazareth were hated and persecuted both by Jew and Gentile; and when the followers of the Lamb of God were put to death by their foes in the most barbarous manner, under the very idea of performing a sacred duty. It is thus, then, that St. Paul writes to the Corinthians; "My preaching was not with enticing words of man's wisdom, *but in demonstration of the Spirit and of power*; that your faith should not stand in the wisdom of men, but in the power of God:"—and to the Thessalonians, "Our Gospel came not unto you in word only, but also in power, and *in the Holy Ghost, and in much assurance.*"—Nay, so strong is the apostle upon this point, that he says, "*no man can say that Jesus is the Lord but by the Holy Ghost.*"¹ He it is, then, who enlightens the eyes of men's understanding; and disposes them to receive with gladness that divine revelation which the Gospel contains; he makes them perceive the force of those arguments by which its truth is proved, and so inspires their hearts that it becomes the object of their admiration, gratitude, and love. To adopt the words, then, of the Church

¹ 1 Cor. i. 4; 1 Thess. i. 5; 1 Cor. xii. 3.

of England, “let us, therefore, meekly call upon that bountiful Spirit, the Holy Ghost....that he would assist us, and inspire us with his presence, that in him we may be able to hear the goodness of God declared unto us to our salvation. For without his lively and secret inspiration, can we not once so much as speak the name of our Mediator, as St. Paul plainly testifieth: no man can once name our Lord Jesus Christ, but in the Holy Ghost. Much less, should we be able to believe and know those great mysteries that be opened to us by Christ. St. Paul saith, that no man can know what is of God, but the Spirit of God. As for us, saith he, we have received not the Spirit of the world, but the Spirit which is of God; for this purpose, that in that Holy Spirit we might *know* the things that be given us by Christ. The wise man saith, that, in the power and virtue of the Holy Ghost, resteth all wisdom and all ability to *know* God and to please him. For he writeth thus; we know that it is not in man’s power to guide his goings. No man can know thy pleasure, except thou givest wisdom, and sendest thy Holy Spirit from above. Send him down, therefore, prayeth he to God, from the holy heavens, and from the throne of thy Majesty; that he may be with me, and labour with me, that so I may know what is acceptable before thee....In his power shall we have sufficient ability to know our duty to God; in him shall we be comforted and encouraged to walk in our duty: in him shall we be meet vessels to receive the grace of Almighty God: for it is he that *purgeth and purifieth the mind by his secret workings.*”¹

¹ Homily for Rogation Week. Part 3.

SECTION II.—*On the necessity there is for the understanding to be enlightened by the Holy Ghost.*

1. TRUTH is defined by Dr. Johnson to be ; ‘ *Conformity of notions to things :*’ and of Truth, Mr. Locke, says ; ‘ *Truth or falsehood being never without some affirmation or negation, express, or tacit, it is not to be found but where signs are joined or separated, according to the agreement or disagreement, of the things they stand for. The signs we chiefly use are either ideas or words ; wherewith we make either mental or verbal propositions : truth lies in so joining, or separating these representatives, as the things they stand for, do, in themselves, agree or disagree Truth seems, in the proper import of the word, to signify nothing but the joining or separating of signs, as the things signified by them do agree or disagree one with another.*’¹

2. In addition to these two definitions of truth, I would propose a third, which appears to me more comprehensive : I would, therefore, define truth to be, *the exact agreement of our ideas, opinions, and propositions, with the reality, and the relations of things.*

3. But that truth, with which the Holy Ghost enlightens the human understanding, and of which we treat, must evidently be taken in a *particular sense* : for if I say, it is *true* that Tiberius was the Roman Emperor when Christ was crucified ; and also assert, that the Gospel of Christ is *true* ; it is clear that the truth, to which I refer in the latter proposition,

¹ Essay, B. ii. C. 32. § 19 ; B. iv. C. v. § 2.

is to be understood in a sense different, from that in which I use it in the former. Both propositions are equally true ; for in truth itself there can be no degrees : but when I assert that the Gospel of Christ is *true*, I mean that it is *a divine revelation, i. e. a revelation from God* : but when I assert, that Tiberius was the Roman Emperor when Christ was crucified, I mean nothing of the kind, but assert a simple fact, which in its own nature was altogether independent of a divine revelation. So when I say, it is *true* there is the Continent of America, my proposition has no reference to a revelation from God.

4. The truth, then, under our consideration, is, *divine truth*, or *what God has revealed*, and especially in the Gospel of Christ, as affording knowledge to the understanding, and effecting in man a holy character. Those truths of which the Holy Ghost imparts the right perception, are those of the sacred Scriptures ; and therefore, St. Paul says to the Ephesians ; “ when ye *read*, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto the holy Apostles and prophets, by the Spirit : ” and, in describing the nature of the Gospel, St John says ; “ Grace and truth came by Jesus Christ.”¹ But this truth produces holy effects : it is not merely something which the understanding perceives, but something which also purifies the affections, and renders the life holy. For, says the Apostle, “ We have renounced the hidden things of *dishonesty*, not walking in craftiness, nor handling the word of God deceitfully ; but by manifestation of the truth, com-

¹ Ephes. iii. 4, 5. John i. 17.

mending ourselves to every man's conscience in the sight of God : and St. Peter says of those to whom he wrote ; “ Ye have *purified your souls*, in obeying the truth through the Spirit : ” and St. John is full to our purpose, when he says ; If we say that we have fellowship with him, and walk in darkness—i. e. in sin—we lie, and do not the truth.”¹

5. And that it is *necessary* for the human mind to be enlightened by the Holy Spirit, with this *divine* truth, is evident from the following reasons.

6. That man is 'endowed with *understanding*, is a matter of fact which none will deny ; but in consequence of the fall, i. e. of sin, it is obscured and darkened. “ The Spirit of man is the candle of the Lord ; ” the mind, reason, or understanding, is that by which we distinguish truth from falsehood, and perceive how we ought to act ; and had sin never entered into the world, this candle of the Lord would have shone bright and clear. But sin has dimmed its lustre, and it now shines, in all matters of *divine* truth, with feeble rays ; so that the light within us has become but darkness. “ *The world by wisdom knew not God :* ” all the wisdom and the understanding of the wisest philosophers, when left to themselves, never led them to the knowledge of the one living and true God,—to the knowledge of the fundamental principles of all true religion. So far from leading them to this happy discovery ; “ *They became vain in their imaginations, and their foolish heart was darkened : professing themselves to be wise they became fools.* ”² Such, then, being the *weakness* of the understanding, it needs to

¹ 2 Cor. iv. 2 ; 1 Peter i. 22 ; 1 John i. 6.

² Romans i. 21, 22.

be strengthened by the power of the Spirit of truth ; and such being its natural obscurity and darkness, it requires that light which the Holy Ghost diffuses throughout the spiritual universe : as God commanded the light to shine out of darkness, so is it necessary that the Spirit of truth should shine into our minds, that we may see light in the Lord.

7. But let any man consider the astonishing *prone-ness of man to error rather than to truth in all matters of religion*, and still more, *his great tendency to idolatry* ; and he must perceive how necessary it is, that his mind should be taught of God, the Holy Ghost. In those countries which are called Christian, and especially in popish nations, how does superstition and the grossest errors prevail : and how readily do the people admit doctrines and practices, which are directly opposite to the clearest injunctions of Scripture ; and how entirely do they set aside the law of God, in many important instances, by vain and idle traditions. And, if you look to Protestant lands, you will soon discover among the bulk of the people a much greater tendency to superstition and error, than to religion and truth. And, would we see the depths of error into which the human mind plunges, when left to itself, we need but consider what the heathen world is, and what it was. At the present day, the idolaters of heathen nations correspond to those of antiquity, who “ changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.... Who changed the truth of God into a lie, and worshipped and served the creature more than the creator.”¹ To the lying vanities of idols,

¹ Romans i. 23—25.

and idol-worship, men have ever been exceedingly prone. And, when they relinquished the adoration which they gave to Juno and Mercury, they soon transferred it to the Virgin Mary and tutelary saints. And this has occurred and taken deep root even where the Scriptures are known in some degree. How necessary then is it, that the Holy Spirit should *guide* the mind of man, and *lead* him into all truth !

8. If, further, we reflect upon the *visible* difference, as to real religious knowledge and practice, between many who possess and use the *same* means of religious improvement, the necessity of the Holy Spirit's influence upon the human understanding will be still more apparent. Numbers attend the same ministry, and are in the regular habit of reading the Scriptures ; and yet only a few, out of those numbers, seem affected in any saving degree, by divine truth. The great bulk of those, who have all equal *external* advantages, appear to possess no saving knowledge of Scripture truth ; nor does it seem to interest or regulate them in their lives and manners. They believe there is a God ; but they do not *love* him. They believe that Christ died a ransom for sinners ; but they do not feel gratitude to him. They admit that it is the office of the Holy Ghost to sanctify them ; but they prove by their love of the world, by their hardness of heart, by their scorn of real piety, by their lying, their drunkenness, their lewdness, their defrauding—in a word, by their vices, that they are dead in trespasses and in sins. They hear and they read the precepts of the Gospel, and yet they break them without shame, fear, or remorse. While a few so mark, read, and understand, as not only to *know*, but to *do*, the will of their Heavenly Father. And whence this difference ?

The religious advantages are the same in all, while a *few* only appear to derive any saving benefit from them. Whence, then, the difference? but the inward teaching of the Holy Ghost, which imparts saving knowledge—that knowledge which has a holy effect upon the whole character of a man? It is not that knowledge which puffeth up, that will profit a man; but that which leads to all dutiful submission to the pure precepts of the word of God. And hence it follows, that there must be an *inward* teaching of the Holy Ghost, to give us a real and saving perception of divine truth.

9. But our argument, for the *necessity* of the understanding being enlightened by the Holy Spirit, rises still higher, when we assert, with St. Paul, that there is an actual *enmity* in the human mind against divine truth. What is divine truth, but the law of God? But “the *carnal mind* is enmity against God: for it is not subject to the law of God, neither indeed can be.” The Gentiles—those who are not led by the Spirit—“walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the *ignorance* that is in them, because of the *blindness* of their hearts.”¹ Such, then, being the *enmity* of the *mind* or understanding against God; such, then, being the *ignorance* and *darkness* of the understanding with respect to the very elements of divine truth, how can we ever attain to its knowledge, in any proper sense, till we are taught by the Spirit of Truth.

10. But, lastly, there is not only ignorance of, and enmity, in the carnal mind, against divine truth, but an

¹ Rom. viii. 7; Eph. iv. 17, 18.

absolute incapacity in man, when left to himself, to discover it. All history tends to prove that man never did, by his own reason, discover even the first principles of divine truth, and that whatever knowledge he had of it, proceeded from Revelation: And experience proves, that if a human being were brought up without any kind of instruction, and left solely to himself, as a lonely savage, he would be as ignorant of God and divine things, as any ordinary brute beast. For, as the marble cannot polish itself, however beautiful it may be when polished; so neither can the human mind, unaided and untutored, discover that truth of which we treat. Like the marble, it has the capacity of being operated upon; but, if left to itself, it remains dark and ignorant. Its latent capacities are all unavailing, till excited and brought into action by due cultivation. And hence it is manifest that, independent of divine revelation, man would have remained not only ignorant of God, but of the arts of civilized life. But, if God *created* man, then did he receive from his Creator, by revelation, that knowledge of divine truth which, *of himself*, he never could have discovered. And if man be fallen and totally depraved, as he most certainly now is, then do we conclude, with St. Paul, that “the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither *can he know them*, because they are spiritually discerned.”¹

11. Since, then, the human understanding, at best, is weak; since men are prone to error in religion, and especially to idolatry; since there is a *visible* difference in many who possess equal means of improve-

¹ 1 Cor. ii. 14.

ment ; since there is an actual *enmity* in man against divine truth ; and still more, since when left to himself, he is utterly incapable of discovering it ; does it not clearly follow, that he needs the *teaching* of the Holy Spirit, to enlighten his understanding, and to make him *perceive* the truth as it is in Jesus ?

SECTION III.—*On the way and means by which the Holy Ghost aids the human understanding, in the perception and knowledge of divine truth.*

1. Before we proceed to particularize the way and means by which the Holy Spirit aids the human understanding in the perception and knowledge of truth, we would remind the reader of the *sense* in which truth is here to be understood : viz. *divine truth, or what God has revealed, and especially in the Gospel of Christ, as affording knowledge to the understanding ; and effecting, in man, a holy character.* For we do not suppose that the Holy Spirit imparts the knowledge of *new* or *additional* truths, but leads the understanding to the right perception and knowledge of those which are already contained in the Sacred Scriptures, and particularly of those which relate to the experience and practice of piety.

2. Keeping this sense, therefore, of the word truth, in view, we observe, first, that the Holy Ghost *draws* the mind to perceive its excellences and importance. All other truths, when compared with this, are of little or no importance. The truths of history, chronology, astronomy, and of all science, are deserving of great study and attention ; and every well-constituted mind will gladly embrace every opportunity of being

acquainted with them. But this truth relates to our right knowledge of God, whom to know, as manifested in and by his Son, is life eternal. In proportion, therefore, as eternal life must infinitely surpass every earthly consideration; so does this truth exceed all others in importance.

3. But we have already seen that man is naturally opposed to it, and does not like to retain God in his thoughts. He is by nature not only careless and indifferent respecting this knowledge, but feels a real dislike and enmity against it. The things of this world engross his mind, and appear to him more interesting and important than those which refer to God and his soul. The eternal Spirit, therefore, makes him perceive, by his secret operation upon his mind, of what infinite consequence this truth is, and says to him, as he did to the churches of Asia, "*He that hath an ear, let him hear what the Spirit saith unto the churches.*" *The Holy Ghost saith, "To-day if ye will hear his voice, harden not your hearts."* While men esteem divine truth of small import, they will not spend their thoughts or time in its contemplation: but when they see it in its just and proper dimensions, then does it become the object of their study and pleasure, both by day and by night. And then do they perceive that the truths, contained in the Scriptures, are "*not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.*" (1 Cor. ii. 13.) They, then, fully admit, that all things are but as dung and dross when compared with the excellency of the knowledge of Christ Jesus their Lord; and that to be wise in this sense is infinitely more valuable than the possession of all other knowledge.

4. The Holy Spirit, also, leads the mind to give

its *attention* to divine truth. Men are sometimes convinced of the importance of a subject, to which, however, they will not give their attention; and hence, in that subject, they make little or no proficiency. Their minds are so occupied with other pursuits, and their feelings run in such an opposite direction, that they possess no inclination for what their judgment still approves. But the Spirit was to be a guide; for “*when he, the Spirit of truth, is come, he will guide you into all truth.*” For, as a guide conducts a person through a country and along a way to him previously unknown, so the Holy Ghost was to *guide* the mind, or to *teach* it all the truth. He takes the person, as it were, by the hand, and leads him in the path by which he should walk. But he, who is led, gives heed, pays *attention* to his guide, that he may duly pursue his steps; so the person, who is led by the Spirit, gives the most earnest heed to the things which are contained in the Scriptures, as being the dictates and directions of the Holy Ghost. They are not the subjects of his cursory thoughts; but those on which his mind is chiefly engaged, and to which he directs the steadiest and most persevering exertions of his understanding. And, as the Comforter was to *teach* the disciples all things, and *bring all things to their remembrance*, whatsoever Christ had said unto them; so does he still *teach* the understanding and bring to its knowledge what Christ taught, i. e. what the Scriptures, and especially those of the New Testament contain. Why were the people of Berea more noble than those of Thessalonica? But because “they received the word with all readiness of mind, and *searched* the Scriptures *daily* whether those things were so.” (Acts xvii. 11.) So the Spirit disposes men

to *investigate* divine truth, and to examine and ascertain what God has revealed in his word. And having discovered that which is good, they hold it fast in mind, in memory, and in affection.

5. But, further, the Holy Spirit aids the understanding, in the perception and knowledge of divine truth, *by disposing the heart or affections to receive it*. In all moral and religious truth, in all questions which affect human life, and indeed on subjects of abstract science, the affections possess a powerful influence over the understanding. Who ever made any great progress even in mere science, who had a mind opposed to it? Who ever excelled in astronomy, who did not delight in its study? Or, who ever possessed clear ideas in optics or fluxions, who disliked their investigation? If, then, our affections have an influence upon us on questions of science, much more so have they on subjects connected with religion and morals. Here, then, the Holy Spirit interposes, and gives the affections a proper direction: he turns them from their former channel, and makes them to flow with a steady current towards God and goodness. And, as the Lord opened the heart of Lydia, "*that she attended unto the things which were spoken of Paul,*" (Acts xvi. 14;) so does the Holy Spirit still open the heart, i. e. draw the affections to admit with all joy the truth as it is in Jesus. And hence, St. Paul says of the Thessalonians, "Ye became followers of us and of the Lord; having received the word in much affliction, *with joy of the Holy Ghost.*"¹

6. The understanding is further aided by the Holy Spirit, by his giving *efficacy* to the means employed

¹ 1 Thess. i. 6.

for the discovery and communication of divine truth. Those means, in general, are prayer, diligent reading of the Scriptures, meditation, intercourse with pious men, and careful attention to public worship and the preaching of the Gospel by the ministers of Christ. In the humble use of these means, the mind is led by the Spirit to the knowledge of divine things, and to such a clear perception of their reality, relations, and importance, as to render all other subjects, when compared with them, unimportant and trifling. So necessary are those means, that they who are most eminent for that wisdom which comes from above, are most diligent in employing them. For who more favoured by the Spirit than Daniel? And yet he “understood by *books* the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God,” says he, “to seek by *prayer and supplications, with fasting, and sackcloth and ashes.*” And St. Paul thus directs Timothy; “Give attendance to reading, to exhortation, to doctrine; neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them.”¹ That men are sometimes brought to the saving knowledge of divine truth, independent of any particular external means, is a well-known fact. But the ordinary method of the Spirit, is to render those *external* means *effectual*, which are appointed by God for our instruction and edification. The way to *know* the will of God is to *do it*: for, “if any man will *do* his will, he shall *know*

¹ Dan. ix. 2—4; 1 Tim. iv. 13—15.

of the doctrine whether it be of God." Do air, food, and labour, by the blessing and appointment of God, give health and vigour to the body? So does the Spirit bless to our improvement in heavenly wisdom, the means of grace which are ordained in the church of Christ, and which we have the power and the opportunity of enjoying.

7. By means of the Gospel dispensation, which it is now peculiarly the office of the Spirit to sustain and extend through the world, men were to obtain large accessions of the *knowledge* of divine things : and hence, St. Paul writes to the Colossians ; we " do not cease to pray for you, and to desire that ye might be filled with the *knowledge* of his will, in all *wisdom and spiritual understanding* . . . and increasing in the *knowledge* of God : " and in describing their state he says ; ye " have put on the new man, which is renewed in *knowledge*, after the image of him that created him."¹ And for the Corinthians he gives thanks, that they were enriched " in all utterance and in all *knowledge*." " We speak," says he, " the wisdom of God in a mystery ; even the hidden wisdom, which God ordained before the world unto our glory : " and this wisdom, " God hath revealed unto us by his Spirit . . . We have received, not the spirit of the world ; but the Spirit which is of God ; that we might *know* the things that are freely given to us of God."² And whoever compares that knowledge of God and divine things, which the humble Christian possesses, with that which the wisest heathen philosophers had, he will immediately perceive that the former as much surpasses the latter, as light does

¹ Col. i. 9 ; iii. 10.

² 1 Cor. i. 5 ; ii. 7—12.

darkness, as truth does falsehood. But this knowledge, like the source from which it is derived, is pure and holy ; it does not puff up the mind with vain and idle conceit, but gives strength and stability to the understanding ; firmness to the character ; and lowliness and humility to the Soul.

8. Finally, the Holy Ghost enlightens the understanding, by giving it to perceive the *rectitude, the extent, and the spirituality of those religious and moral precepts*, which God, in the Scriptures, has enjoined upon us. While men continue in their natural state, they have very low and inadequate ideas both of that holiness which the Scriptures require, and of the sinfulness of sin : they have scarcely a perception of the vast extent of the divine law ; and, if they conduct themselves in their moral conduct, so as to avoid those punishments which human laws have ordained, they are satisfied with themselves. But, as *sin is the transgression of the law ; so by the law is the knowledge of sin* ; but it is by the Spirit working on the mind that this knowledge is effectually acquired ; for, says our Lord of the Holy Ghost, “ *when he is come he will reprove—or convince—the world of sin....of sin, because they believe not on me.*” (John xvi. 8, 9.) And when men are *thus* convinced of sin, by the Spirit, then do they perceive how heinous it is to reject Christ as their only Saviour, and to break even what may be called one of the least of his commandments. While they remain unconvinced of sin, they are ready to quarrel with the divine law as being too strict : but when the eyes of their understanding are illuminated by the Spirit, then they admit that the law is *holy, just, and good*. They then perceive how far short they have fallen of what

it requires ; while formerly they vainly imagined that they had fulfilled it ; they now perceive that the very *thought of wickedness is sin*, and that the law requires truth—rectitude in the inward part ; while before they were satisfied with outward decency and decorum. Does God enjoin that they should love him with their *whole* heart ; and their neighbour *as themselves* ? Does he require that they should from their hearts forgive those who have injured them ? All this now appears right and proper ; all this is admitted to be perfectly just and reasonable. While men remain under the bondage of their corrupt nature, their very understanding is sometimes so darkened, that they call *evil, good* ; and *good evil* : but when they see light in the Lord, when the Spirit quickens them by his saving influence, then have they a right judgment in perceiving *what is sin*, and what hell-deserving sinners they themselves are. The guilt, the turpitude, and the punishment of sin, are hardly allowed by those who are in a state of nature : but when the light of the Spirit of truth shines into their minds, then do they perceive that, before God, they are guilty ; that sin is exceedingly sinful : and that they *deserve* every punishment which God has denounced against the violators of his law.

9. Between those who are born of the Spirit and those who are not, there is this evident difference : the latter wish the law of God to be brought down to their conduct ; while the former are ever striving to raise theirs up to its standard. The Spirit, in his office, as a reprover, or convincer of sin, has shewn the former that the divine law is neither too strict, too extensive, nor too spiritual : but that, as it enjoins the utmost purity, so they must *perfect holiness*, and

be holy even as God is holy. They wish not the standard of duty to be lowered ; but they earnestly desire to walk in all the commandments of the Lord, blameless. The Holy Spirit presents the divine law, as a faithful mirror to their understandings, in which they see that all God's commandments correspond with his own pure and holy nature and attributes : and seeing this, then are they *after the Spirit, and mind the things of the Spirit* ; then do they *through the Spirit mortify the deeds of the body* ; and *the Spirit of life in Christ Jesus makes them free from the law of sin and death.*

10. And thus, by leading men to perceive the importance of divine truth : by inducing the mind to give *attention* to it ; by disposing the *affections* to receive it ; by giving efficacy to the means for its discovery ; and by shewing to men the *spirituality* of the divine law, does the Holy Ghost enlighten the human understanding.

CHAPTER II.

ON THE ORDINARY OPERATIONS OF THE HOLY GHOST, AS A SANCTIFIER, UPON THE PASSIONS OR FEELINGS.

SECTION I.—*Fear.*

1. As man is endowed not only with understanding, but with passions, or feelings ; so the latter, equally with the former, need the sanctifying operations of the Holy Spirit : and indeed, when the passions are sanctified by him, the result is more evident and manifest than that which is effected by his agency upon the understanding : for the passions may generally be observed by others in the very countenance and behaviour of a person ; while his opinions, sentiments, and principles are often ascertained with great difficulty. But when a man is sanctified by the power of the Holy Ghost, *then are his passions properly applied and regulated.* He does not acquire new passions, or feelings, but those which as a human being he possesses, are directed to their proper objects, and duly regulated in extent and degree.

2. In this chapter we shall treat of those passions only, to which the work of *sanctification* may be said

more strictly to apply ; reserving those to which the Holy Spirit applies as a *Comforter*, to their proper place.

3. In sanctifying, regenerating, renewing, or converting sinners,—for all these terms in their scriptural and spiritual signification are nearly synonymous,—the Spirit frequently begins the work, by operating upon the passion or feeling of FEAR. And this is evidently contained in the words of our Lord, when speaking of the Holy Ghost ; for he says, “ When he is come he will reprove the world of sin,” (John xvi. 8.) ; or, as it may more intelligibly be translated, “ *He will convince the world concerning sin ;*” for to convict of sin, is to prove to men that they are transgressors of the divine law,—for sin is the transgression of the law,—and hence to alarm their fears. To convict of sin, is to shew and prove to men that they are guilty before God ; and, if guilty, then, that they are also exposed and liable to that *future punishment*, which his holy and righteous law has denounced against all men, because *all have sinned*.

4. Unsanctified, unregenerate men have very slight ideas of the *desert* of sin, and especially as it respects themselves ; and they feel very little apprehension or dread of its future punishment : but when a person is convinced by the Spirit of its real nature, then does he perceive that its reward is death, natural and eternal ; and that he, as a sinner, deserves every punishment which God has denounced against the transgressors of his law. He now feels an alarm in his conscience, because of the “ *indignation and wrath, tribulation and anguish,*” which will be inflicted “ *upon every soul of man that doth evil.*” Formerly he was unconcerned and careless about his future

state, under the false notion that he was in little or no danger ; but now he seems to hear the sentence pronounced upon him ; “ *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels :* ” and such are his fears, that he almost anticipates *everlasting punishment* inflicted upon himself. He no longer considers the threatenings of Scripture against sinners as too severe, but admits their justice not merely in the general, but as applied to himself personally. He owns it would be just and righteous in God to consign him to where the *worm dieth not, and the fire is not quenched*. The arrows of conviction still stick in his conscience, and they wound him deep and keenly ; the very pains of hell get hold upon him, and he says with David, “ *I am afflicted and ready to die ; I suffer thy terrors ; I am distracted ; thy fierce wrath goeth over me ; thy terrors have cut me off.* ” (Psa. lxxxviii. 15, 16.)

5. Nor is this conviction of sin confined to a dread of its future punishment, but extends itself to large and expanded views of its *ruinous and destructive* nature throughout the world. Were angels expelled from heaven ? It was because of sin. Have pain, sickness, misfortune, trouble, death, and madness worse than death invaded mankind ? The convinced sinner perceives now an adequate cause for all these evils ; because “ *by one man sin entered into the world, and death by sin : and so death passed upon all men, for that all have sinned.* ” Is the human understanding darkened through ignorance of God ? Are the passions wild, irregular, and inordinate ? Is the earth full of deceit, fraud, violence and cruelty ? Are men lovers of pleasure more than God ? And do they by nature persecute, hate, and abhor that which

is truly good ? The convicted sinner now traces all these foul streams to the filthy fountain of sin from which they flow ; and perceives the ruin and desolation which it has spread over the natural and moral world. He now can see why the old world was destroyed with a deluge ; why Sodom and Gomorrah were overwhelmed with fire from heaven ; why Jerusalem is still trodden down of the gentiles ; and why the earth at last with all that is therein, shall be burnt up. And now he sees why the wicked “ *shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ;* ” and why the damned in hell shall suffer the vengeance of eternal fire.

6. But the Holy Ghost convinces the sinner, not only of the future punishment, and ruinous and destructive nature of sin, but also of its *turpitude and malignity*. And this, indeed, is the most essential part of that conviction which he effects in those whom he sanctifies. Sin appears to them exceedingly sinful, as a breach of the divine law, as wholly and entirely opposed to the nature of God ; as alienating man from his Creator, and making him really a hater of him who is all possible goodness and holiness ; as being the cause of Christ's death ; and as being actual rebellion against divine mercy and love, and, therefore, the basest ingratitude. It now appears abominable and loathsome in its own nature, independent of its present and future consequences ; and produces a holy disgust and abhorrence in the sanctified soul. It is now felt to be defiling and polluting to the mind, as mire and dirt are to the body. It is now perceived to have debased and degraded man from a state of purity, honour, glory, and life, to a state of filthiness, disgrace, shame,

and death ; so that the convinced sinner exclaims, “ *O wretched man that I am, who shall deliver me from the body of this death ?* ” Our great poet, Milton, has so admirably described sin, that I shall here quote his description :

“ The one seem’d woman to the waist, and fair,
But ended foul in many a scaly fold
Voluminous, and vast : a serpent armed
With mortal sting : about her middle round
A cry of hell-hounds never ceasing bark’d
With wide Cerberian mouths full loud, and rung
A hideous peal : yet, when they list, would creep
If aught disturbs their noise, into her womb,
And kennel there ; yet there still bark’d and howl’d
Within unseen.”

7. The means, by which the Holy Ghost produces this saving conviction of sin, are various ; some of which I shall now proceed to enumerate.

8. The most usual and ordinary means of conviction, is the *faithful preaching* of the Gospel. By this, men are often pricked to the heart : They frequently feel as if the preacher had made the sermon for them individually, and was intimately acquainted with all the secret workings of their mind. They attend the house of God, perhaps, rather from custom than principle ; and some go to hear that they may mock and deride. But the word of God is found to be sharper then “ *a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.* ” When the Gospel is preached in words of truth and soberness, “ *and there cometh in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. And thus are the secrets of his heart made manifest ; and so, falling down on his face he will worship*

God, and report that God is in you of a truth." (1 Cor. xiv. 24, 25.) With what power and energy did St. Peter's preaching reach the heart and conscience of the Jews, and how mightily were they convinced of their sin, in not believing on Jesus, when "*they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?*" And the same effect is still frequently produced by the preaching of Christ crucified. The sinner finds the word to reach his heart; his conscience is awakened; his fears are excited; his sins become an intolerable burden; and his cry is, What shall I do to be saved?

9. A second means, by which the Holy Spirit works this conviction of Sin, is, *the Scriptures*; and particularly that part of them which is called the law: "*For by the law is the knowledge of sin.*" For, to use the words of the profound Bishop Pearson, 'As the power of sin is revealed only in the Scriptures, so the nature of it is best understood from thence. And though the writings of the apostles give us few definitions, yet we may find in them a proper definition of sin. *Whosoever committeth sin transgresseth against the law*, saith St. John, and then rendereth this reason of that universal assertion, *for sin is the transgression of the law*. Which is an argument drawn from the definition of sin; for he saith not, *every sin is the transgression of the law*, which had been necessary, if he had spoken by way of proposition only, to have proved the universality of his assertion, but produceth it indefinitely, *sin is the transgression of the law*, which is sufficient, speaking it by way of definition. And it is elsewhere most evident that every sin is something prohibited by some law, and deviating from

the same. For the apostle affirming, that *the law worketh wrath*, that is, a punishment from God, giveth this as a reason or proof of his affirmation, *for where no law is, there is no transgression*. The law of God is the rule of the actions of men, and any aberration from that rule is sin: the law of God is *pure*, and whatsoever is contrary to that law is *impure*. Whatsoever therefore is done by man, or is *in* man, having any contrariety or opposition to the law of God, is sin. Every action, every word, every thought against the law is a sin of commission, as it is terminated in an object dissonant from, and contrary to the prohibition of the law, or a negative precept. Every omission of a duty required of us, is a sin, as being contrary to the commanding part of the law, or an affirmative precept. Every evil habit contracted in the soul of man by the actions committed against the law of God, is a sin constituting a man truly a sinner; even then when he actually sinneth not. Any corruption and inclination in the soul to do that which God forbiddeth, and to omit that which God commandeth, however such corruption and evil inclination came into that soul, whether by an act of his own will, or by an act of the will of another, is a sin; as being something dissonant and repugnant to the law of God.¹ When, therefore, the sinner compares his thoughts, desires, words and actions with the divine law, which is *holy, just, and good*, he finds that he *has sinned and come short of the glory of God*. He perceives that he has broken the precepts of the Almighty, and therefore, is under a curse; because, *cursed is every one that continueth not in all things which are written in the book of the law to do them*.

¹ Pearson, Article X.

When he perceives the *extent and spirituality* of the law, that it reaches the very thoughts and intents of the heart, that it applies itself to the whole character of a man, both internal and external, then is he convicted or condemned in his own mind. The law, like a true mirror, exposes himself to himself: he now sees his deformity, and abhors himself in dust and ashes. He is alive without the law; but when the commandment comes, sin revives, and he dies; he had not known sin but by the law, for it tells him, *thou shalt not covet*. He now finds, through the convincing power of the Spirit, that the law is spiritual; that he is by nature carnal and sold under sin; that he is under condemnation; and that, in his flesh, there dwelleth no good thing.

10. A third method, by which the Spirit convinces men of sin, is *adversity, or affliction*. While all things are prosperous, and the sun of affluence sheds his rays warm upon them, and their worldly plans and pursuits are attended with success, many forget God, neglect their Redeemer, and are willing to rest satisfied with what they possess. But when a storm of adversity arises; when their riches take to themselves wings and fly away; when disease emaciates their body; and when death deprives them of a beloved child, husband, wife, or friend, then are some brought to a right mind. Their afflictions are sanctified to their eternal welfare; and they find that they have been walking in a vain shadow. While the prodigal could riot in pleasure and in sin, he thought not of his father's house: but when he was reduced to poverty and want, then he thought of arising and going to his father, and owning his sin against heaven. And in like manner the stroke of adversity has been the means of breaking down

many a proud, wanton, and careless sinner, and of making him turn his mind to godliness. His earthly comforts are fled ; his companions in folly have forsaken him ; the world frowns ; and now he perceives the wickedness of his former conduct. He is ready to return to his heavenly father, to see whether he will be gracious ; and now he says ; “ *before I was afflicted I went astray ; but now have I kept thy word.... It is good for me that I have been afflicted ; that I might learn thy statutes.* ”

11. Another means, by which some are effectually convinced of sin, is a well-timed *reproof, or admonition*. A word spoken in season, is frequently followed by great and happy consequences ; it fastens itself firmly in the memory and conscience ; it will not be forgotten ; it goes with the sinner wherever he goes ; and he is at last obliged to own its justice, and to act according to the impression which it has made upon his soul. How insensible did David remain to his guilt, till the wise and prudent Nathan made him condemn himself, and clearly perceive that *he was the man* ! But when the reproof had reached his conscience, how pungent his grief ! How bitter his remorse ! How deep his sorrow ! What self-abasement ! And what humiliation of soul before God ! Nor is David's a solitary instance of the efficacy of a well-timed reproof, or admonition : numbers have been affected by the same means ; and have been made, with real contrition to say ; “ *I acknowledge my transgressions ; and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy sight.... Create in me a clean heart, O God ; and renew a right spirit within me.* ”

12. It also sometimes happens that persons are

convinced of sin, by having an opportunity of being present at the *family, or social prayers* of devout Christians. The holy fervour which is felt and expressed in their petitions to God ; the deep interest which is evident for their own, and the salvation of others ; and their earnest intercession for pardon to themselves and friends, make a powerful impression upon the mind of the sinner, and he becomes dissatisfied with himself. He finds his heart affected, and his conscience pricked : he perceives that there has been a vast difference between his character, and that of those with whom he has been united in divine worship, and that, as he has lived without prayer, so to all practical purposes, he has lived without God in the world. And now his fears impel him to be *instant* in prayer that his iniquities may be pardoned, and his transgressions blotted out.

13. The consideration of Christ *crucified for sinners*, will often so forcibly affect the mind of many, as to fill them with a holy zeal against themselves. In his death they see the malignity of sin in a stronger light, than even in the torments of hell ; for how malignant must that be, which required the shameful death of the Son of God upon the cross, for its expiation ! In meditating upon the *death* of Christ, the sinner is often led to feel that it was not merely for sin in the general, but for *his in particular* ; and this consideration fills his heart with grief ; for he now finds that he, as it were, crowned Christ's temples with thorns, drove the nails through his hands and feet, pierced his side with the spear ; and still more, that he has often, by his sins, crucified him afresh. When a person is duly influenced by the doctrine of Christ crucified, he feels himself to have been virtually one

of those who put the Lord of life and glory to death ; and hence the sinfulness of sin, as it exists in himself, appears in the deepest and blackest colour.

14. So important and various is the Spirit's work of conviction of sin, that he sometimes effects it by *extraordinary interpositions*. There is no good reason to doubt but that occasionally he makes dreams effectual to this purpose, when, as Eliphaz says, "*Now a thing was secretly brought to me, and mine ear received a little thereof, in thoughts from the visions of the night, when deep sleep falleth on men ; fear came upon me, and trembling, which made all my bones to shake. Then a Spirit passed before my face ; the hair of my flesh stood up . . . and I heard a voice, saying, shall mortal man be more just than God ? shall a man be more pure than his Maker ?*" (Job iv. 12—17.) The sinner is scared with dreams, and terrified with visions : his sleep is interrupted, his mind is agitated, his frame shakes with dread, and he calls in an agony for mercy. The fear of death seizes him, the terrors of hell affright him, and he prostrates himself before God. But others are drawn by pleasing and agreeable dreams to perceive and feel the importance of eternal things ; the heavens are as it were opened to them, they hear the voice of harpers harping with their harps ; they seem to catch a glimpse of the heavenly Jerusalem, in which is the throne of God and the Lamb ; of which " the gates are not shut, for there is no night there : and the glory of God doth lighten it, and the Lamb is the light thereof." This world now appears to them a vain shadow ; their hearts are raised to things heavenly and divine ; their love is enkindled towards their God and Saviour ; and they strive to become meet for such a glorious

residence. And why should we not fully admit the account given by Dr. Doddridge, of that wonderful event, by which Colonel Gardiner was converted? Whilst reading a book, ‘He thought he saw an unusual blaze of light fall on the book while he was reading, which he at first imagined might happen by some accident in the candle. But lifting up his eyes, he apprehended, to his extreme amazement, that there was before him, as it were suspended in the air, a visible representation of the Lord Jesus Christ upon the cross, surrounded on all sides with a glory; and was impressed, as if a voice, or something equivalent to a voice, had come to him to this effect; *O sinner, did I suffer this for thee, and are these the returns?* Struck with so amazing a phenomenon as this, there remained hardly any life in him, so that he sunk down in the arm-chair in which he sat, and continued, he knew not exactly how long, insensible: but after he opened his eyes, and saw nothing more than usual.’¹ And how this vision wrought to the conviction and conversion of Colonel Gardiner is well known. ‘Nor was he so deeply affected by the fear of hell, as by a sense of that *horrible ingratitude* he had shewn to the God of his life, and to that blessed Redeemer, who had been in so affecting a manner set forth as crucified before him.’ And as the Colonel was thus, by extraordinary means, convicted and converted, why may not others? for the power of the Lord is not diminished, and the Spirit works by what means he chooses.

15. Finally, the Holy Ghost convinces some of sin, without any *external* means, by an unseen and silent,

¹ Doddridge's Life of Colonel Gardiner.

but *really felt influence*. And hence the seventeenth article of the church of England, speaking of the godly consideration of predestination, says, it “ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and *drawing up their minds* to high and heavenly things.” Perhaps from earliest youth, or even infancy, some have been led to seek and to *feel* after the Lord. They cannot remember any particular time, in which *first* they began to fear God ; because the Spirit drew them from their earliest days to the love and practice of true religion. They *feel* a holy dislike of sin ; but *when*, or *how*, that feeling was *first* produced, they know not ; except, indeed, they do know that all good desires, all good thoughts and purposes, proceed from the cleansing inspiration of the Holy Spirit. The work of the Spirit upon their hearts has been so constant, gradual, and progressive, that they cannot say at what time it took its commencement. But they prove that they are born of the Spirit, because his fruits appear and abound in them. Nor is it at all necessary that the *time* should be known, in which the Spirit *first* began his work upon a person’s mind, in order to determine the reality of that work. For, as it is *absolutely certain* that a person must have had a natural birth, though its time may be unknown to him, so a person who is alive to God, must *as certainly* have been born of the Spirit, though he cannot say when or how. His living in the Spirit and bringing forth his fruits, is the best proof that he is born again, and quickened into newness of life. If the tree brings forth good fruit, it is of little or no consequence to inquire when it was

planted; if the harvest be plentiful, we need not be anxious as to the precise time when the seed was sown. So, if a person, by the Spirit, is mortifying the deeds of the body and bringing forth fruit unto holiness, he may be assured that the Spirit of God has produced these happy and blessed effects, though he knows not where to place his first date.

16. Since, then, the Holy Ghost convinces men concerning sin, by various means, it is evident that different persons will be affected in different degrees: fear is produced in all, but not always to the same extent. Like Lydia, the hearts of some are opened, so that they gladly attend to godliness; while others, like the Jews under the preaching of St. Peter, are *pricked* to the heart; and some, like Saul, are overwhelmed with terror and dismay. Some are drawn gently to forsake the path of sin and folly; while others are plunged into an ocean of fear and dread—an ocean on which they are tossed by the most conflicting storms of feeling; and sometimes driven almost to despair. To limit, then, the work of the Spirit, in convincing of sin, to any particular mode, is both unscriptural and contrary to fact: he effects his purpose as he will; for, as “*the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit.*”

SECTION II.—Love.

1. AMONG the various passions which influence mankind, Love is ever accounted as the strongest and most powerful; “*for love is strong as death . . . many*

waters cannot quench love :" and though Jacob served seven years for Rachael, yet "*they seemed unto him but a few days, for the love he had to her.*" Since, then, this passion is so strong, and its influence so powerful ; its sanctification is of the utmost importance in the christian character. Indeed, where this feeling is properly applied, and duly regulated, there is the very sum and substance of all true religion ; *for love is of God, and is the fulfilling of the law.* What men love they eagerly pursue ; they will endure the greatest privations, sustain the severest trials, undergo the most appalling dangers, and brave death itself, for the object of their affections. Let a person's love be sanctified by the Spirit of Truth, and you perceive immediately the formation of that character which is fully christian ; for then every duty will become a pleasure and a delight.

2. Love, considered as a religious and spiritual feeling, is one of the chief fruits of the Spirit ; for "*the fruit of the Spirit is love.*" It is altogether of divine origin in this sense ; and therefore in the law Moses says, "*the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live ;*" and in like manner St. Paul says, "*the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us.*" He entreats also the Romans, by "*the love of the Spirit,*" to pray for him ; and he speaks of the Colossians with great satisfaction, because of their "*love in the Spirit.*"¹ Whether, then, we consider God's love to us, or our love to him, as felt and shed abroad in the heart, they

¹ Gal. v. 22. Deut. xxx. 6. Rom. v. 5 ; xv. 30. Col. i. 8.

are both the effect of the operation of the Holy Ghost. If we love God, it is because he *first* loved us; and gave us his Spirit to draw this powerful passion to its proper objects, and to make it flow in its right channel. The fire of Divine love is kindled on the altar of the human heart by the eternal Spirit, who daily pours on it the oil of his secret influence, and makes it burn intensely with a holy flame. And hence the Church of England thus prays to God; ‘*Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name.*’

3. As a human being, the sanctified person has objects of love, in common with those who are not yet born of God. His life, health, property, reputation, family, and country, are all objects of his regard; nor is he insensible to the temporal blessings which he may possess. But, as one that is “*born of the Spirit,*” he has *peculiar* objects of esteem and love, which are infinitely more valuable and important in his estimation than all earthly advantages; and it is of those *peculiar* objects of his love we now treat.

4. The first and chief object of his love, is God, and that not generally only, but *each person in the adorable Trinity.*

Men, by nature, are at enmity with God, *as a just and holy Being*: they do not like to retain him in their thoughts; they are opposed to his righteous authority. They are not only children of wrath, but “*haters of God,*” who would willingly subvert his throne, and destroy his power. Permit, them, indeed, to choose their God, according to their own nature and wishes; and they will worship and serve him;

but the pure and holy God described in the Scriptures they wish neither to serve nor to obey. But when they are sanctified by the Spirit of truth, then do they love and delight in God the Father, as their Creator, Governor, and Preserver: they delight to meditate upon his power to protect them; upon his *holiness* as their pattern; his faithfulness as their security; and his mercy in Christ, as their assurance for pardon. But still more especially are they ravished with him, as the *fountain* from which flowed their salvation: “*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life....In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins....God commendeth his love toward us, in that while we were yet sinners, Christ died for us.*”¹ As a Being of absolute perfection and excellency, they love to meditate upon his nature, his works, and the dispensations of his providence and grace: and, when they reflect upon his unspeakable love in the redemption of the world by his only begotten Son, they are filled with the warmest feelings of affection and gratitude. They now say, “*I will love thee, O Lord, my strength.... As the heart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God.*” Having now become the sons of God by adoption, they love their heavenly father

¹ John iii. 16; 1 John iv. 9, 10; Rom. v. 8.

with a pure heart fervently ; and they have a longing desire to enjoy his presence in the mansions of his glory.

5. And as those, who are sanctified, love the Father who sent his Son, so also do they love the Son, who redeemed them by his own most precious blood. The infinite love which Christ has manifested to his people, constrains them to count all things but loss, for the excellency of the knowledge of their Redeemer : all the pomp, riches, fame, power, and distinctions of this life, are, in their estimation, but as dung and dross, when compared with him whom their soul loveth. In him they find a brother, a friend, a husband, a Redeemer. Were they in ignorance ? He gave them the knowledge of divine truth. Were they condemned ? By him they have obtained pardon. Were they dead in trespasses and sins ? By his Spirit they are quickened into a life of purity and holiness. Were they far from God ? By him they are now brought nigh, and made heirs of eternal life. They are now no longer their own, but his ; and such is the ardour of their love for him, that they long to be absent from the body, that they may be present with the Lord ; *whom, having not seen, they love, and in whom, though now they see him not, yet believing, they rejoice with joy unspeakable and full of glory.* He is now precious to them in his nature, his offices, his promises, and in the consolations of his Spirit : he now appears to them altogether lovely, nor would they be separated from his regards for all the treasures of the universe. In the enjoyment of his favour a dungeon is to them a palace ; and, when he is present with them, they can triumph upon the rack, and rejoice amidst the flames. In the

enjoyment of his love, death loses its sting, and the grave its victory ; and they feel a holy longing for that day when they shall see him as he is, and be made like him ;—when their vile bodies shall be made like to his glorious body, by the mighty working whereby he is able to subdue all things to himself.

6. And, as the love of the sanctified for the Father and the Son, is so strong and ardent, so also is it for the Spirit. In him they find an intercessor, a Sanctifier, and a Comforter. By him their prayers are rendered powerful and effectual ; by him, their unholy nature is renewed and made holy ; and, by him, they are comforted under every trial, affliction, and distress to which they are subject. Their “ *love in the Spirit* ”—that love, which he has wrought in their hearts to all goodness—impels them effectually to himself ; and makes them yield a ready and joyful submission to all his suggestions, reproofs, and admonitions. Not only is the love of God the Father shed abroad in their hearts by the Holy Ghost, but “ *the love of the Spirit,*” (Rom. xv. 30.) is also shed by the same divine agent ; so that they feel the same affections for their Sanctifier, as for him who loved them and gave himself for them ; and, as for him, who “ sent not his Son into the world to condemn the world, but that the world through him might be saved.” That love, which is felt by the regenerated person for God, finds its object in him, as the Father of mercies, in the Son of his love, and in the Comforter, his Spirit.

7. A second object, peculiar to the love of the sanctified, is the *worship of God*. They have a real pleasure and delight in prayer and praise : they are constant in their observance of public, private, and domestic worship, not as a matter of form, not merely

to satisfy their conscience, and to escape its reproaches, but because they love to draw near to God in all the instituted means of grace. The Sabbath is no longer a burden and a weariness to them. They hail its return with joy, and they are glad when they hear the people say, "*Let us go into the house of the Lord : Our feet shall stand within thy gates, O Jerusalem.*" He who is led by the Spirit, can truly exclaim, "*How amiable are thy tabernacles, O Lord of Hosts ! My soul longeth, yea, even fainteth for the courts of the Lord : my heart and my flesh crieth out for the living God.*" He now enters into his closet and shuts the door after him, that he may hold secret communion with his Creator, and make known his requests unto God "*in every thing, by prayer and supplication, with thanksgiving.*" He maintains a constantly devout state of mind, so as to be often sending forth those ejaculatory prayers, which especially mark and distinguish him whose heart is right with God. And hence, he practises the command of Christ ; "*Watch and pray, that ye enter not into temptation.*" And hence he finds how it is that men may pray always and not faint. He also loves to collect his family around him, that they may offer up their united prayers and praises before the God and Father of their Lord Jesus Christ. Nor does he perform this duty in a careless and hurried manner, but so arranges his domestic affairs, that his family shall be at liberty, at the stated times, in quiet and comfort to worship God in Spirit and in truth.

8. *The precepts of the divine law* are another object peculiar to the love of those whom the Holy Ghost has renewed. Many men refrain from crime, and even practise many duties : not because they love the law

of God, but are afraid of its punishments ; not because they would not rather sin, but because they dread the present and future consequences of transgression. They are not so much influenced by the scriptural fear of God, as of the evils which await those who despise his authority. Here, then, is a sure standard, by which the regenerate may be tried. They *really and truly love the law of God* ; it is to them sweeter than the honey or the honeycomb. They no longer consider the divine precepts as too strict, severe, and extensive ; they no longer think the righteous standard of God's law too high, but are daily endeavouring to perfect holiness and to become fathers in Christ Jesus. They can say truly, "*O how I love thy law ! it is my meditation all the day. I love thy commandments above gold ; yea, above fine gold.... My soul hath kept thy testimonies, and I love them exceedingly.*" Every pretension to the love of God, without obedience to his precepts, is utterly vain and hypocritical ; "*For this is the love of God, that we keep his commandments.... And this is love, that we walk after his commandments.... If ye love me, says Christ, keep my commandments.... He that hath my commandments, and keepeth them, he it is that loveth me.*"¹ They who are in their naturally depraved state, *mind the things of the flesh* ; they live according to their corrupt inclinations, sin with greediness, and trample under foot the divine authority and precepts. They willingly perform the works of the flesh—such as, "*adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such*

¹ 1 John v. 3 ; 2 John vi. John xiv. 15, 21.

like." But they *who are after the Spirit*, who are led by the Holy Ghost, *do mind the things of the Spirit*; they are spiritually-minded; and, *through the Spirit they mortify the deeds of the body*. They bring forth his blessed fruits of "*goodness, righteousness, and truth*;" and they exhibit in their conduct, "*love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.*" As they have received a *new nature*, by the sanctifying influence of the Holy Ghost; so, now, they love and delight to do those things which are pleasing to God. As obedient children, they *gladly conform* to his will, and *joyfully run* the way of his commandments.

9. The Spirit also inclines those whom he influences as a sanctifier, *to love the true followers of Christ*; or in other words, *pious men*, wherever they may dwell, or by whatever name they may be distinguished. From the weakness of our reason, and the irregularity of our passions, differences of opinions will arise; and these differences too often impel men to form distinct religious societies. But the true disciples of Christ who have his Spirit, are especially known by this, that *they love each other*; for, says Christ, "*By this shall all men know that ye are my disciples, if ye have love one to another.*" The real followers of Jesus are all born of the same Spirit: they have had the same heavenly birth, and claim one common Father. They, therefore, live as brethren, and are united to each other in the strongest ties of spiritual affection. Difference of nation, language, or colour, hinders not their love; for in Christ there is neither Jew nor Greek; bond, nor free; but all are one body, united to their living head, and moved by the same living Spirit. And however men may value themselves on their zeal

and attachment to some particular form of worship, or church government, yet if they fail in love for good men, they are but as sounding brass, or tinkling cymbals: their religion is a vain and empty sound; for "*He that loveth not his brother abideth in death.*" Would ye know that ye are passed from death unto life? try yourselves by this standard; *because ye love the brethren*: For, "*if a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he, who loveth God, love his brother also.*"¹

10. Those, also, who are sanctified by the Holy Ghost, have a *strong and ardent love for the souls of men*. They pray fervently for their salvation, and exert themselves in every way they properly can for their spiritual good. They are not content with supplying men's bodily wants, and administering to their temporal comfort; but endeavour to shew them the evil and danger of sin, and the necessity and importance of holiness. Many persons are of a kind and benevolent disposition towards men's bodies, who feel little or no concern for their souls. But those who are renewed by the Spirit, while they attend to the temporal wants of those who are in distress, are still more anxious for the salvation of their souls. To see men, whether rich or poor, lying in the arms of the devil, to hear of the heathen sunk in idolatry and superstition, and of Christians, who are such only in name—to see and hear of these things gives them great pain, and causes much heaviness in their heart.

¹ 1 John iv. 20, 21.

They feel now as St. Paul did, when he said, “*Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.*” Sin is no subject of pleasantry, or mocking, to the godly person; for it grieves him, and leads him to pity and pray for those who are its servants and captives: and he enters into the feelings of the Psalmist, when he says, “*Rivers of waters run down mine eyes, because they keep not thy law.*” He is among the number of those *that sigh and cry for all the abominations that be done in the world.* And hence he is led to instruct the ignorant; to reprove the wicked; to reclaim those who are in error; to restore the backslider: and earnestly to pray that the will of God may be done upon earth as in heaven.

11. And as they have a tender regard for the salvation of men’s souls, so also they love and promote according to their power, *those institutions which have for their object the extension of religion and virtue.* Societies for the suppression of vice; for the distribution of the Scriptures; for the spread of the gospel among the heathen; and for the religious instruction of mankind, have their support and their prayers. They are willing to give even out of their penury something towards these good and holy purposes; and, while the ungodly freely dissipate their substance in folly and idle amusements, they expend what they can spare, in works and designs of Christian charity and benevolence. If they have little, they do their diligence to give of that little; and, if they enjoy abundance, they give freely and liberally. The cause of Christ is dear to them; and, therefore they gladly impart their exertions and their money for its spread and stability.

12. But the sanctifying influences of the Holy

Spirit proceed still further ; for they induce a man to *love and pray for his enemies*. In this, indeed, is particularly displayed the power and energy of the Spirit, that he so totally changes the heart, that instead of seeking revenge, which is natural, the sanctified person does good to those who injure him ; prays for those who persecute him ; and blesses those who curse him. He is made partaker of a divine nature ; and, therefore, like his Heavenly Father, he is kind to the evil as well as to the good. If his enemy hungers, he feeds him ; if he thirsts, he gives him drink ; if he wants assistance in trouble, he imparts it ; and he tries to soften his implacability by acts of forbearance and kindness. The natural man says, *hate thine enemy* ; but the spiritual practises our Lord's command : "*Love your enemies ; bless them that curse you ; do good to them that hate you ; and pray for them which despitefully use you and persecute you.*" And hence Stephen, when full of the Holy Ghost, and expiring under the strokes of stones, "*kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.*"

13. Finally, *holiness* is ever an object of the love of those who are led by the Spirit. They delight in it, as being a conformity to the nature of God ; who enjoins it, because he himself is holy. They love holiness because of its beauty, its excellence, its happy effects in time ; and its constituting a meetness for the enjoyment of heaven. Wherever they see a holy person, whether of their own religious society, or of another, they love him, as bearing the stamp of the Holy Spirit, and, as being restored to the moral image and likeness of the Deity. The Holy Ghost is emphatically styled the "*Spirit of Holiness* : " They,

therefore, who are born of him, “*put on the new man, which after God is created in righteousness and true holiness.*” And, if God should chasten them, it is for their profit, that they “*might be partakers of his holiness.*” They are *holy* in all their manners and conversation; and whatever is contrary to purity in themselves or others, is a cause of sorrow and pain. And hence, they are anxious to bring every thought into the obedience of Christ: to worship God in the beauty of holiness; and to perfect holiness in the fear of the Lord.

14. These, then, are objects peculiar to the love of the sanctified. Each person in the ever-blessed Trinity—the worship and precepts of God—the disciples of Christ—the souls of men—those institutions which promote religion—enemies—and, finally, holiness, as the moral image and likeness of God.

15. And as the love of the Sanctified has peculiar objects; so, also, is it peculiar in its own nature; for, towards God, *it is supreme.* As human beings the sanctified have, and ought to have, objects of attachment and regard; but their *supreme love* is fixed upon God. Since he possesses every possible perfection, and is absolutely perfect, the excellency of his nature claims their highest love. The blessings which he is constantly imparting; the promises which he has so graciously given; the infinite mercy which he has displayed in the gift of his Son and Spirit; his truth; and his faithfulness; all conspire to render him the supreme object of the love of those, who are renewed by the Holy Ghost. Since *the Lord our God is one Lord*; since *there is but one God*; and since *he concentrates within himself every possible perfection and ground of love*, it becomes a positive and reasonable

service, to *love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.*" This is the first and great commandment, and consequently enjoins the first and great duty, to which all other duties are subservient ; and from which every other will of necessity flow : for he, who loves God *supremely*, will delight to do his will, and to obey every precept which he has enjoined.

That unlimited love, which we owe to God, precludes all possible dispute respecting its quantity. Had we been left at liberty to calculate what quantity,—how much and no more of affection we should feel for God, we should have been too much disposed to be satisfied with a little : but now there can be no room for doubt ; for the *whole* heart is to be given to him, and the *whole* soul and strength are to be exerted in entire affection towards him. And should our capacity of love increase indefinitely—and who can tell but it may in eternity ; still the Deity will have an undoubted claim upon us for unlimited affection. However we may approximate towards Him, still we shall always be at an infinite distance from him ; and shall, therefore, have full scope for the exercise of the most uncircumscribed love. And, as we cannot, even in idea, form a boundary to space ; so, neither can the sanctified find a boundary to that love, which is due to their God and Saviour.

16. And, as this love is *supreme* towards God, so towards man it is *disinterested* : For since "*hereby perceive we the love of God, because he laid down his life for us ;*" so also, "*we ought to lay down our lives for the brethren.*" And the force of this heavenly love was fully exemplified in St. Paul, when he says to the Philippians, "*Yea, and if I be offered upon*

the sacrifice and service of your faith, I joy, and rejoice with you all." (Phil. ii. 17.) The man, in whom dwells the love of God, does not love his neighbour because of any benefit which he hopes to derive from him ; for this would be a mere selfishness, of which the worst men are sometimes capable : but he loves him, as himself, and therefore *disinterestedly* ; for every one nourishes and cherishes his own person, by the very constitution of his nature. In every human being, the sanctified perceive the offspring of the Deity, and the redeemed of Christ ; and hence in every man they see a neighbour and a friend. Nor is this *disinterested* love confined in its application only to the good, and to those who are our friends, or of our own sect and party : the Holy Ghost imparts a love of a far higher, and purer, and more exalted nature ; "*for if ye love them who love you, what thank have you ? for sinners also love those that love them.*" But Gospel love impels a man to love his enemies ; to do good ; to lend and give, hoping for nothing again ; and, hence, to be a child of the Highest, who "*is kind unto the unthankful and to the evil.*"

17. Another distinguishing property of this love is, that it is *universally active in forming a holy character in those who feel it*. Their faith works by love ; it is not dead and barren, but lively and active, producing all the fruits of righteousness. They do not *select* certain parts of the divine, moral, and religious precepts for their observance, and neglect the others ; but they *have respect unto all God's commandments* : they feel their affections so powerfully drawn towards God, that they are daily endeavouring to walk blameless in all his precepts. Divine love is in its

very nature the fulfilling of the law ; for it not only works no ill to a neighbour, but works him all the good which it can. It renders every duty to God and man a pleasure ; it smooths what is rough and rugged ; it surmounts what is hard and difficult ; and renders the whole man a daily example of truth, justice, religion, piety, and virtue. Well then has St. James called love, “ *the royal law ;* ” “ *for he that loveth another hath fulfilled the law.... Love worketh no ill to his neighbour : therefore love is the fulfilling of the law.* ”

18. That love which is inspired by the Holy Ghost, is also a *permanent feeling*. There are many Christian feelings, which are suited to the present life only, as faith and hope : but love will continue in heaven, and fill the breasts of the redeemed in all eternity. Hope, in glory, will have received all and infinitely more than was expected, and faith, will have realized all for which it trusted ; but love will never fail. And why ? God, its supreme object, dwells in glory ; Jesus, the Saviour, reigns in glory ; angels and the good of every age and country share this glory ; and, therefore, there will ever be objects upon which this heavenly feeling will exercise itself. For, as gravitation pervades, compacts, and holds in union and harmony the whole material world ; so, love binds, cements and operates upon the whole spiritual world ; for *whether there be prophecies, they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away ; but charity never faileth : and now abideth faith, hope, charity, these three ; but the greatest of these is charity.*

19. Since, then, this divine feeling will subsist in

glory, and form one of the chief ingredients in the happiness of Heaven ; how happy would men become, even in this world, if *love* regulated their whole conduct ! strife, debate, malice, anger, revenge and hatred would cease ; and harmony, peace, kindness, and good-will would every where prevail. Like the rays of the sun, it would diffuse its genial and vivifying influence through the whole religious and moral system of mankind, and render them abundantly fruitful in every thing that is worthy of praise and admiration : like the principle of attraction, it would draw the whole human race to each other, and to their God, the centre of happiness. Were it to prevail universally, how like to God himself would men become ; for “ God is love.” His love is displayed in all his works of creation, providence and grace : from this feeling, the Deity spake the worlds of intelligent and unintelligent beings into existence ; by this he regulates and supports the whole ; and, from this, he gave his only begotten Son to taste of death for every man. If, then, we be made partakers of the divine nature ; if we are become like our heavenly father ; and, if there be any honour and dignity in having his image and likeness stamped upon us, we shall endeavour always to exercise that love to God and man, which is the fruit of the Spirit.

SECTION III.—*On Trust or Faith.*

1. IN all the affairs and conduct of human life, there is very little of certainty : probability is our general guide ; and we are under a constant necessity of trusting, i. e. confiding, or having *faith* in other people.

If I send my son to school for his education, I must trust, or confide in his tutor, for the exercise of ability and diligence. If I hire a servant, I must depend upon him for the performance of his duty ; and, if I engage in any profession or business, I must depend upon others for their patronage and support. Indeed, whoever examines the state of human life, will immediately perceive that by the very law of our nature and condition, we are under an absolute necessity of constantly exercising *trust* or *faith* in each other.

2. But the depravity of our nature makes this necessity, under which we lie, of trusting in others, very frequently an occasion of forgetting God, the supreme object of confidence. We find that we must rely, to an undefinable extent, upon *sensible* objects ; and hence, God, who is not an object of sense, but of faith, is not duly in our thoughts. To us he is invisible, for *no man hath seen God at any time, nor can see him*. And hence, while unregenerate, we feel less affected by him, as an object of faith, than by those sensible objects from which we see that we derive particular advantages. The poor man, while unrenewed, is far more disposed to confide in his rich employer, than in God the giver of all good ; and the rich man in his wealth, than in Divine Providence.

3. But when men are sanctified by the Holy Ghost, then God becomes the supreme object of their trust, their confidence, their faith ; they are so fully satisfied not only of his existence, but of his power, presence, providence, mercy, goodness, and truth, that they constantly exercise the feeling of *trust* upon him. He is their hope and their stay : to him they flee as to an impregnable tower of strength, and in him they confide as the rock of eternal ages. He who is led by the

Spirit, says, "*O Lord, my God, in thee do I put my trust.... The Lord also will be a refuge for the oppressed, a refuge in times of trouble: and they that know thy name will put their trust in thee.... In God I have put my trust, I will not fear what flesh can do unto me.... The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe. Behold God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation.*"¹

4. But still more particularly it is the office of the Holy Spirit to produce in us a *saving faith* or *trust* in Christ, as our Redeemer and Mediator; as our full and only Saviour. And this is evident from St. Paul, when he says, "*Ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God:*" for since we are justified *by faith*, and also *by the Spirit*, it follows, that that faith which justifies and is saving, is wrought in the soul by the operation of the Holy Ghost. But still more to our purpose is that passage, where the apostle says, "*No man can say that Jesus is the Lord, but by the Holy Ghost.*"² On these words I would quote the note of the very excellent Doddridge. 'Chrysostom well observes, this phrase, of *saying that Jesus is the Messiah*, must be supposed to proceed from *true faith* in him; and the expression is used to import a man's being a *true Christian*, because such strong temptations lay against professing Christ, under this character, that they who maintained this doctrine, were in heart real believers; though there might be a few excepted instances.

¹ Ps. ix. 9, 10; lvi. 4; Prov. xxix. 25; Isa. xii. 2.

² 1 Cor. vi. 11; xii. 3.

This seems as plain a proof as could be desired, that *true faith* is the work of *the Spirit* of God upon the heart.' To the same purpose are the words of the very learned Pearson: 'The same Spirit which revealeth the object of faith generally to the universal church of God, which object is propounded externally by the church to every particular believer, doth also illuminate the understanding of such as believe, that they may receive the truth. For faith is the gift of God, not only in the object but also in the act; *Christ* is not only given unto us, in whom we believe, but it is *also given us in the behalf of Christ to believe on him*. And this gift is a gift of the Holy Ghost, working within us an assent unto that which by the word is propounded to us. By this *the Lord opened the heart of Lydia, that she attended unto the things which were spoken of Paul: by this the word preached profiteth, being mixed with faith in them that hear it*. Thus, *by grace are we saved through faith, and that not of ourselves, it is the gift of God*. As the increase and perfection, so the original or *initiation*, of faith, is from the Spirit of God, not only by an external proposal in the word, but by an internal illumination in the soul; *by which we are inclined to the obedience of faith in assenting to those truths, which unto a natural and carnal man are foolishness*. And thus we affirm, not only the revelation of the will of God, but also the illumination of the soul of man, to be part of the office of the Spirit of God, against the old and new Pelagians.'¹

5. Having now proved that *saving faith* in Christ is wrought in the soul by the Holy Ghost, it remains that we describe more particularly its nature and properties.

¹ Pearson, Art. 8.

6. One of the chief properties of *saving faith* in Christ is, that by it we are *justified*, or *accounted righteous* in the sight of God ; for by Christ “ *all that believe are justified from all things, from which ye could not be justified by the law of Moses.... Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ. A man is not justified by the works of the law, but by the faith of Jesus Christ. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith.*”¹ The man who possesses this saving faith in Christ, is no longer under condemnation as a sinner, but is acquitted and absolved in the sight of God : and not only acquitted and absolved, but considered as just, or righteous. His Creator views him as united to Christ, and as being complete in him ; and as God is well pleased with his Son, so also he is well pleased with all those who are lively members of his body the Church.

7. A second property of this *saving faith* is, that it *purifies the heart* ; for God, says Peter, “ *bare them witness, giving them the Holy Ghost, even as he did unto us ; and put no difference between us and them, purifying their hearts by faith.*” (Acts xv. 8, 9.) It is the inspiration of the Holy Ghost which cleanseth the thoughts, the intents, and affections of the heart ; and, when he works *saving faith* in the soul of any person, then does that person become alive unto God, and all goodness. He firmly believes all the threatenings and promises of the Scriptures ;—he loathes sin, and loves holiness ;—he becomes dead to the things of this world, and alive to those which are divine

¹ Acts xiii. 39. Rom. v. 1. Gal. ii. 16 ; iii. 24.

and heavenly ;—old things are passed away, and behold ! all things are become new. Those who savingly believe in Christ, receive his Spirit ; by whom their nature is renewed, and their corrupt hearts are purified :—they believe to the saving of their souls ; for their faith is a living faith, which *necessarily* produces the fruits of righteousness.

8. But thirdly, this saving faith, which is the gift of the Holy Ghost, *works by love* ; “ *for we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision ; but faith which worketh by love.*” (Gal. v. 5, 6.) It is always accompanied by a strong and ardent affection to Christ as a Saviour, to the Father as the fountain of all goodness ; to the precepts of God’s holy law ; and to all those, who love the Lord Jesus Christ in truth and sincerity. The true, lively, Christian faith is not dead nor dormant, but lively and active ; exciting to every duty, and fruitful in every good work ; and hence, says St. James, “ *Faith, if it hath not works, is dead, being alone. . . . Know, O vain man, that faith without works is dead ; for as the body without the Spirit is dead, so faith without works is dead also.*” (James ii. 17, 20, 26.) And the Church of England in her XIIth Article says, that *good works are the fruits of faith, ‘ and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.’*

9. Another property of this saving faith is, that it produces *peace of mind, or peace to a person’s conscience* ; for “ *being justified by faith, we have peace with God, through our Lord Jesus Christ.*” (Rom.

v. 1.) The convinced sinner feels himself under condemnation ; he knows that he has transgressed the divine law, and is therefore under its curse. But when he is made a partaker of this living faith, he looks to the Lamb of God,—to Christ,—as reconciling him to God ; as bearing all his sins upon the cross, and making atonement for them ; as expiating all his guilt, and obtaining for him everlasting redemption. And now that he is in Christ Jesus, he knows that he is no longer under condemnation : no longer under the curse of a broken law, nor exposed to the punishments which it denounces : and hence he has peace within himself, and can say, “ *Who shall lay any thing to the charge of God’s elect ? It is God that justifieth, who is he that condemneth ? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.*” (Rom. viii. 33, 34.)

10. Finally, the person in whose soul the Holy Ghost has wrought this saving faith, gladly receives Christ in all his offices. He receives him as a prophet to teach him the way of salvation : as a prophet sent of God, who reveals the will of the Father ; who instructs in truth and righteousness, and brings life and immortality to light by his Gospel. He receives him as that priest, who has made by the sacrifice of himself once offered up, a full and complete atonement for the sins of the whole world : “ *Who gave himself for our sins, that he might deliver us from this present evil world ; for now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*”¹ And he receives him as a

¹ Gal. i. 4. Heb. ix. 26.

king, whose empire is seated in the hearts of mankind, and extends its sway over the whole conduct. To Christ he is a faithful and a loyal subject ; he obeys his laws : to his cause he is firm ; he wars a good warfare under his banner ; and he counts not his life dear unto him, so that he may please the Captain of his Salvation. Christ is indeed a king, to whom all other kings are subjected ; for “ *there was given him dominion and glory, and a kingdom, that all people, nations and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*”

SECTION IV.—*Meekness.*

1. TRUE religion will ever have a most powerful effect in regulating men's natural temper. It gives firmness to the timid ; stability to the wavering ; and calms the tumultuous and the passionate. Accordingly meekness is enumerated among the blessed and happy fruits of the Holy Ghost ; for, “ *the fruit of the Spirit is love, joy, peace . . . meekness.*”

2. We may, with Cruden, define meekness to be, that temper of mind which is not easily provoked, and suffers injuries without desire of revenge, and quietly submits to the will of God : and hence St. Paul classes *meekness*, with kindness and long-suffering : “ *Put on,*” says he to the Colossians, “ *as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.*” This happy temper, as a fruit of the Spirit, is not solitary and alone ; but forms a part of that holy and beautiful temple, which every child of God is in truth and

reality. It is not a mere ornament in the Christian character, but a necessary and essential part, without which it would be exceedingly defective.

3. There are various ways in which this temper of mind is exhibited. The very *looks and gestures* of a meek person indicate the quiet and tranquillity which prevail within him; for he is mild and placid. The face and motions of the body are very frequently an expressive index of our feelings; for as the wheels of a watch communicate motion to its hand, so our internal feelings impart motion to several parts of our body. The fiery eye, the agitated and distorted countenance, the stamping foot, and the menacing hand exhibit to view the boiling heart of the angry and passionate; while the meek sustain a quiet and a gentle look, and a steady and dignified attitude of body. "*A fool's wrath is presently known; but a prudent man covereth shame.*"¹

4. By *discreet and gentle language*, also, may you perceive the meekness of a person's temper. There are some, who have such a powerful command over their looks and gestures, that while their words are like swords, and sting like serpents, yet they can maintain a quiet and fixed countenance: but the truly meek person keeps a strong guard over his lips, lest he should speak unadvisedly, or unnecessarily grieve or distress the feelings of another. He knows that "*a soft answer turneth away wrath; but grievous words stir up anger;*" and, therefore, he puts a bridle upon his lips, especially while in company with the ungodly. He is unwilling to offend his neighbour; and, therefore, is slow to speak, though he may be

¹ Proverbs xii. 16.

swift to hear. Words are indeed of much greater importance not only before men but God, than is generally taken into consideration ; for, says our Lord, "*I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment : for by thy words thou shalt be justified, and by thy words thou shalt be condemned.*"¹ Well then is meekness esteemed an essential part of the Christian character, since it tends so effectually to preserve us from all idle words and intemperate language.

5. A meek person can, also, *patiently endure contradiction*. In our intercourse not only with wicked but good men, we shall frequently meet with opposition and contradiction both of words and conduct ; and this contradiction is sometimes proper and reasonable, when it is against our own false opinions and assertions, and unreasonable conduct. If, then, the meek person finds that he is in an error, he willingly submits to rebuke : and if he is not, he considers Christ, who *endured such contradiction of sinners against himself*, and patiently bears the opposition which is made against him. The dogmatical and self-opinionated can scarcely discuss any subject with calmness and good temper, nor endure contradiction even when they are most silly and absurd ; they are so full of themselves that they esteem all resistance an insult to their understanding. But the meek think soberly of themselves ; they propose their sentiments coolly, they defend them with gentleness, and can hear them resisted or refuted with patience and quietness : and, as the strength of an argument consists in

¹ Matthew xiii. 36, 37.

its reason, and not in violence of manner, they maintain their opinions with the weapons of truth and meekness. “ *The servant of the Lord,*” whether a minister or a private Christian, “ *must not strive ; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves ;*”¹ and hence he will prove himself the follower of Jesus, who was meek and lowly in heart.

6. The gospel is of such a pure and gentle nature, that it does not allow those, who believe it, either to propagate or defend divine truth by anger or violence. Those, who would call fire from heaven to consume its opposers, know not of what spirit they are ; for the gospel was given to save, not to destroy, men’s lives : but they, who are led by the spirit, maintain their warfare with spiritual weapons, and act according to the directions of St. Peter ; “ *Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.*” (1 Pet. iii. 15.) Though the gospel is the wisdom and the power of God, and truth without the least mixture of error ; yet it will not permit its followers even to propagate or defend their religion by carnal weapons. Their measures must be mild and gentle ; their methods kind ; and their answers, to those who oppose, must be meek. Nor is there a more certain sign of a corrupted and false church, such as the popish, than persecuting or cruel measures, for the support of its cause and doctrines.

7. But Christian *meekness* is still further shewn, by *submission to injuries for Christ’s sake*. Our Lord assured his followers, that they should suffer heavy

¹ 2 Timothy ii. 24, 25.

persecutions for his name's sake, and that they should be hated and put to death : but still, as his kingdom was not of this world, so, his disciples were not to maintain their conflict against wicked men with force and violence, but with submission and patience. "*Love your enemies,*" says he, "*do good to them which hate you ; bless them that curse you, and pray for them which despitefully use you.*" (Luke vi. 27, 28.) The Christian is to overcome evil with good ; in patience to possess his soul ; and to be gentle towards all men : if he suffer for righteousness sake, still he is happy in the temper of mind which he feels ; in the comforts of the Holy Spirit which he enjoys ; in his conformity to Christ ; and in the sure promises of a glorious immortality. So that tribulation itself becomes a source of glorying to the sons of God, and they triumph amidst the very fires of persecution ; for "*we glory in tribulation also : knowing that tribulation worketh patience ; and patience experience ; and experience hope.*"

8. But we should be careful, while we exercise Christian meekness, not to confound it with timidity ; for a meek man may possess firm and decided courage. Our manner of acting should be mild and gentle ; but our purpose strong and steady. Who, among men, more meek than Moses ? But he was bold in danger, firm in council, and courageous both to repress tumults and punish the guilty. And we have a still greater example in Christ, who, though he commands us particularly to learn of him as being meek, yet *witnessed a good confession before Pontius Pilate*. He came into the world that, as a sufferer, he might bear witness unto the truth : he knew the evils which he should undergo, and the ignominious and cruel

death which his enemies would inflict upon him : but all this deterred him not ; for he *freely* gave his back to the scourges, and united the utmost decision and firmness with the greatest meekness. While he was as a lamb before its shearers, he was still the lion of the tribe of Judah. Nor is meekness inconsistent with a certain kind and degree of anger : there is a holy indignation which the saint may and ought to feel against sin ; and which it is his duty to express both by words and actions. And, hence, when Moses found that the people had fallen into idolatry, his “ *anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.*” (Exodus xxxii. 19.) And when our Lord perceived the desperate wickedness of the Jews, who thought it a crime in him to heal on the sabbath day, while they felt as if they were virtuous in plotting his death, He “ *looked round about on them with anger, being grieved for the hardness of their hearts.*” But to be angry and to sin not, requires much care of temper and principle ; the line of a righteous indignation is easily passed, and we are soon hurried into feelings and expressions altogether contrary to meekness. On this subject, therefore, we need particularly to watch, lest we fall into temptation.

9. In the possession and exercise of meekness there is a peculiar blessedness ; for “ *blessed are the meek.*” They are blessed *in frequently calming the unruly and violent passions of other people.* Their demeanour and deportment give them an evident superiority and ascendancy over the passionate and boisterous, so that they feel ashamed of their own noise and tumult. The meek enjoy a self-possession which disarms the passionate, and quiets their anger ; and as ice lowers

the temperature of boiling water, so meekness lowers the violence and rage of angry men. When persons of a fiery temper contend, it is like adding fire to fire, or throwing pitch into the flames : but when the meek and gentle have to dispute or contend with the passionate, their mild but firm behaviour allays the heat of their opponents, and brings them down to more discreet and sober conduct. Soft words possess the power of turning away wrath, as was proved in the case of Abigail, when, by her address and gentleness, she dissuaded David from his angry purpose against Nabal : “ *It shall come to pass,*” says she, “ *when the Lord shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel, that this shall be no grief unto thee....either that thou hast shed blood causeless, or that my lord hath avenged himself.* And David said to Abigail, *Blessed be the Lord God of Israel which sent thee this day to meet me : and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.*” (1 Sam. xxv. 30—33.)

10. The meek also impart much quiet and comfort to all those with whom they have intercourse. The feelings of mankind have an extraordinary influence upon each other ; for the fretfulness or the passion of one person produces an involuntary uneasiness in another. There is a natural sympathy in human nature, which often communicates itself with amazing force, not only to individuals but to large assemblies of people. While, then, the angry man excites in others anger, strife, debate, and uneasiness ; the meek produces quiet, stillness, and comfort. His house-

hold are in peace ; he provokes not his children to wrath : his servants are not threatened, but duly re- proved when acting improperly ; and he conducts him- self with gentleness towards those with whom he transacts his business, and the concerns of human life. With such an one it is a pleasure to dwell ; for he makes the sweets of life still more sweet, and smoothes its roughnesses : he heightens the pleasures we pos- sess, and lessens the unavoidable ills of our present condition. Men resort to his company, as the heated to a grateful shade ; and in his society they find a peaceful haven from the storms and billows of anger, passion, and malice.

11. But as a general rule, the meek possess peculiar advantages over the angry, *in acquiring worldly pros- perity* ; for *blessed are the meek, for they shall inhe- rit the earth*. Their temper of mind does not lead them into conflicts with other men ; and by yielding in trifles, they often secure important advantages. They are much less exposed to the danger and ex- pense of law-suits than men of an opposite character ; for their words are sober and discreet, and their ac- tions quiet and inoffensive. They are not thrown off their guard by sudden and violent bursts of passion ; and are, therefore, generally in a fit state of mind for the management of their affairs : they give their orders with precision, and make their bargains with compo- sure. They are not hasty in their manner ; and have therefore leisure to reflect before they come to a con- clusion. They live quietly by the side of their neigh- bour, and give him no cause of uneasiness or alarm or retaliation ; and hence, while they impart, they also receive, security from harm and danger. “ *For yet a little while and the wicked shall not be : yea, thou*

shalt diligently consider his place, and it shall not be : but the meek shall inherit the earth : and shall delight themselves in the abundance of peace." (Psa. xxxvii. 10, 11.)

12. But what happiness do the meek possess in their own feelings of mind ! Free from that agitation and tumult with which the breasts of the angry are vexed and harassed, they enjoy inward peace and tranquillity. Like the willow, they bend beneath the storm, and allow it to pass over them ; while the obstinate and passionate are torn up by the roots. What pain and grief are frequently felt by many, in consequence of their hasty, unkind, or illnatured expressions ! But these are happily avoided by the meek ; and as they are careful not to wound the feelings of others, so they avoid wounding their own. They enjoy a sweet calm and serenity within themselves, which is more valuable than gold or precious stones. Human happiness must ever consist chiefly in the well-regulated and pleasurable feelings of the mind : but all experience proves that the feelings of the meek are most pleasurable ; and hence they enjoy more abundantly than others, what in life can be obtained of happiness. As the ocean when lashed and agitated by furious winds, so is the mind of the violently angry : but the soul of the meek is as the still summer evening when the full moon rises.

13. Another blessedness attending the meek is, that they are ready for the *reception of divine teaching* ; for, "*the meek will he guide in judgment : and the meek will he teach his way.*" (Psalm xxv. 9.) They are in that state of mind, which is willing to receive instruction, and to be taught the lessons of heavenly wisdom ; for *laying aside all filthiness*

and superfluity of naughtiness, they receive with meekness the engrafted word, which is able to save their souls. They feel not that self-sufficiency of mind, which opposes itself to that wisdom which comes from above ; but with humility submit themselves to the guidance of the word and the Spirit of Truth. As God loves especially to dwell in those who are of an humble and contrite spirit ; so he makes his abode with those who are meek and lowly in heart ; in them he takes pleasure, and them will he beautify with salvation. His Spirit will guide them into all truth, and lead and direct them in the paths of righteousness, joy, and peace. That wisdom which they lack, they beg of God to grant, who giveth liberally and upbraideth not.

14. But for meekness there is still a higher blessing ; since it is, *in the sight of God, of great price*. He looks not at the outward appearance, nor estimates our qualities by *our* false standards. The men of the world are fond of show and display ; their praises are lavished upon the cruel, the proud, and haughty conqueror, whose anger was death ; they admire what is stormy and boisterous, and celebrate the harsh and unbending : but God says, “ *To this man will I look, even to him that is poor, and of a contrite Spirit, and trembleth at my word.*” (Isaiah lxvi. 2.) Those ornaments which are precious before the Almighty, are not rank, wealth, renown, or gems ; but “ *the ornament of a meek and quiet spirit, which is in the sight of God of great price.*” (1 Peter iii. 4.) And that which is precious in his sight, must in its own nature be truly valuable ; for he is the most perfect judge of that which is really excellent. He appreciates things by the standard of truth, and weighs

them in the scales of holiness and purity: what therefore, he esteems should be most diligently sought after; and should be accounted the most precious of all treasures. All *external* distinctions will soon cease to every individual; but the *internal* state of mind, the hidden man of the heart, will survive the wreck of worlds. Well then, may we feel every inducement to “follow after righteousness, godliness, faith, love, patience, MEEKNESS.” (1 Tim. vi. 11.)

SECTION V.—*Goodness.*

1. In the full and perfect sense of the word, God alone is absolutely good. For, when one came running to Jesus, and “*asked him, good master, what shall I do that I may inherit eternal life? Jesus said unto him, why callest thou me good? there is none good but one, that is God.*” He is the original fountain from which all goodness flows; the source from which it is derived by all those who possess any degree of it. His perfections are all infinite; but those of his creatures must necessarily be limited.

2. But still, they who are the sons, who are born of God and renewed by his Spirit, are *good* in their degree; and therefore St. Paul says of the Romans, “*I myself also am persuaded of you, my brethren, that ye also are full of goodness:*” and of Barnabas it is said, “*He was a good man, and full of the Holy Ghost.*”¹ The spiritual children of God are made partakers in their measure, of the divine nature: they bear the image and likeness of their heavenly Father;

¹ Rom. xv. 14. Acts xi. 24.

and prove by their resemblance to the moral attributes of the deity, that they are born from above.

3. There is then, evidently real goodness in the sons of God, which is produced by the powerful influence of the Holy Ghost : for *the fruit of the Spirit is in all goodness.*" (Eph. v. 9.)

4. Now this scriptural or Christian goodness may be defined to be, *benignity, or a kind feeling of mind towards other people, accompanied with an earnest and steady desire and exertion to do them good.* Goodness is also a word which denotes that universal excellence of moral and religious character, which pious persons are always endeavouring to acquire : keeping this definition in view, we shall shew how this *fruit* of the Spirit operates and proves its existence and vitality.

5. Now he who is good, will be conscientious in doing what is *right* and *just* towards man. This indeed may be considered as the lowest species of goodness, but it is desirable to proceed in regular gradation from the lowest to the highest degrees, that we may more comprehensively and distinctly view our subject. To act justly and uprightly towards our fellow men, is the beginning of moral virtue ; when, therefore, the young man asked Jesus, "*What good thing shall I do that I may have eternal life ;*" he answers, "*keep the commandments : thou shalt do no murder ; thou shalt not commit adultery ; thou shalt not steal ; thou shalt not bear false witness ; honour thy father and thy mother ; and thou shalt love thy neighbour as thyself.*"¹ To act thus, is to act justly ; and according to the relations in which we stand to each other. To do to

¹ Matt. xix. 16—19.

others that which they have a right to expect from us, and which God requires, and which we would should be done to ourselves, is the first stone in the temple of Christian goodness. For God "*hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.*" To act unjustly is the very opposite of goodness, and contrary to every idea of true morality: and, as God is righteous and just in all his ways, so his children are true and just in all their dealings; sincere and upright in their intercourse with others; and render to all what is their due.

6. But goodness is not confined to mere justice, it is also *equitable*. We may in many instances be right in law, while we are exceedingly wrong in equity: we may be legally just in demanding our rights, when a variety of circumstances may concur to render our demands inequitable, nay, oppressive and cruel. For instance; ungenial and unproductive seasons may render the farmer unable to pay his rent; and should the landlord insist upon his full legal claim, may cause his utter ruin: goodness will then take all such circumstances into consideration, and act accordingly. It will induce a man to weigh kindly the misfortunes and even the errors of those with whom he has contracted bargains, and to demand not always their exact fulfilment, but only what equity would require. It will not enforce every thing for which there may be a legal warrant, but will pursue measures of kindness and forbearance. And of this character was Joseph the husband of the Virgin Mary: of whom it is said, that, "*being a just man, and not willing to make her a public example, he was minded to put her away privily.*"

7. But goodness, as a fruit of the Spirit, is still more extensive. It is not only just and equitable, but also induces a person to *suffer inconveniences, and to expose himself to evils*, for the sake of others. Such was Joseph of Arimathea, *a good man and a just*, who went boldly to Pilate, and begged the body of Jesus. He fearlessly exposed himself to the anger of the Roman Governor, should he feel it; and to the scorn and hatred of the Jews. He was willing to meet the consequences which might result from his request, and his attention to the dead body of the Saviour.

8. The good man will seek to please his neighbour, and to promote his profit and advantage; for charity, which is the perfection of goodness, *seeketh not her own*; she widely extends her arms to the aid of the distressed; hastens her feet to the relief of the wretched; exerts her thoughts in devising plans of improvement; and multiplies her exertions to diffuse substantial good. And hence, says the Apostle, “*Let no man seek his own, but every man another’s wealth. Look not every man on his own things, but every man also on the things of others.*”¹

9. In the works of creation, you perceive constant proofs of the *goodness* of the Deity, in promoting the happiness and pleasures of his creatures. He has evidently consulted the gratification of our senses, and of our mind, in the great variety of pleasurable objects with which we are daily conversant, and in the sensations which they produce. So the spiritual children of God, like their heavenly Father, are striving to promote the happiness of others; for “*a good man sheweth favour and lendeth.*” It is in this

¹ 1 Cor. x. 24. Phil. ii. 4.

sense of promoting happiness, that our Lord directs his disciples to be *perfect*, even as their Father which is in heaven is perfect ; “ *for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust.*” In like manner the good man is anxious to spread through the sphere of his influence, contentment, peace, and joy : and while, like Jesus, there are those whom he especially loves, yet he seeks to promote the welfare of the wicked as well as of the righteous, and to shew acts of kindness to his very enemies.

10. But further, goodness necessarily implies *consistency and uniformity* of character in what is excellent. You sometimes find splendid acts of kindness performed by men, whose general character is mean, selfish, and sordid. They are hurried by some sudden feeling to act disinterestedly, while their general conduct is mercenary. Such as these we never esteem good men ; for their want of uniformity in what is excellent, precludes them from acquiring that character. Their acts of kindness occur so seldom, and their selfishness is so constant in operation, that we properly refuse to them the appellation of good. But he who deserves this appellation, pursues with steady step the road of benignity ; according to his means, his influence, his time, and his opportunity, he strives to do good to all men : “ *he hath dispersed, he hath given to the poor ; his righteousness endureth forever ; his horn shall be exalted with honour.*” He ever possesses within himself the fire of divine grace, and emits the light of heavenly truth, though occasionally obscured by clouds and storms. He lets his light so shine before men, that they shall glorify, not himself but his heavenly Father.

11. There is a peculiar blessing attending this character of goodness, that it is often very powerful in producing and maintaining the good will of others towards those who possess it; for “*peradventure for a good man some would even dare to die.*” In every country men are attached to those whom they *think* good: and though ignorance, superstition, or sin may, and often does make them mistake, as to what is good,—yet, *as such*, it is the object of their esteem and reverence. He who seeks the good of others, who strives by all the means in his power to promote their welfare, who is uniformly disinterested, generous, forgiving, and kind, obtains the esteem and affectionate regard of his fellow men. His name is held in honour; his person is revered; and his posterity not unfrequently derive benefits from his excellent fame: for “*a good name is rather to be chosen than great riches, and loving favour rather than silver and gold.... A good name is better than precious ointment.*”¹

12. But how indescribable appears the love of Christ! He suffers and dies, not for the just, but the unjust; not for the good, but the bad. He exposed himself to poverty, scorn, reproach, and to a cruel and ignominious death, for those who were enemies to his Father. He died the just for the unjust, that he might bring them to God; and constrain them by his love to a willing obedience to the holy precepts of the divine law. And who can duly comprehend the goodness of God! For “*he commendeth his love toward us, in that while we were yet sinners Christ died for us.*” He so loves sinful man,

¹ Prov. xxii. 1. Eccles. vii. 1.

that he gives his only begotten Son to suffer and die for them ; for, “ *when we were yet without strength, in due time Christ died for the ungodly.*” If then he so loved us, how ought we to adore, admire, and love him ! And how ought we to love and to be kindly affectioned one towards another, and to imitate that goodness of which we have an infinitely perfect example in the Redemption of the world !

CHAPTER III.

ON THE ORDINARY OPERATIONS OF THE HOLY GHOST, AS A SANCTIFIER, UPON THE EXTERNAL CONDUCT.

SECTION I.—*Long Suffering.*

1. As the Holy Ghost enlightens the understanding and regulates the passions of those whom he sanctifies ; so, also, does he direct and influence their external conduct : for true religion is not a mere system of opinions united with certain feelings, but also a system of the purest practice of all moral and religious duties. And, hence, they who are led by the Spirit, give all diligence to add to their “ *faith virtue ; and to virtue knowledge ; and to knowledge temperance ; and to temperance patience ; and to patience godliness ; and to godliness brotherly kindness ; and to brotherly kindness charity.*”¹ But, in pursuing this part of our subject, on the work of the Holy Spirit as a Sanctifier, we shall consider only that *external conduct* which in Scripture is styled the fruit of the Spirit ;

¹ 2 Peter i. 5—7.

as being that which belongs immediately to our purpose.

2. Among the fruits of the Spirit, St. Paul enumerates long-suffering. For, "*the fruit of the Spirit is love, joy, peace, long-suffering.*" (Gal. v. 22.) And, in treating of this part of the Christian's external conduct, we shall consider the objects which peculiarly require it ; and, then, assign some reasons, or motives for its exercise.

3. Now, men's *natural ignorance of divine things*, calls for the exercise of much long-suffering. By nature they know not God, nor desire the knowledge of his ways ; and their understanding is darkened through the ignorance which is in them. And this is frequently a severe trial to the long-suffering of those who know God, and delight in his statutes : they feel surprised, and at times a degree of anger, that others have not the same perception of divine things as themselves, nor feel the same pleasure in truth and godliness. But, when a person is really blind, would you abuse him, or throw him down, because he is going out of the way ? Ought you not rather to take him by the hand, and lead him aright ? And, if a person be ignorant, should we not endeavour to teach him ; to instruct and inform his mind ; and to remove the darkness with which he is enveloped ? For, "*the servant of the Lord must not strive ; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves ; if God peradventure will give them repentance to the acknowledging of the truth.*" . . . He must "*warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.*"¹ He must

¹ 2 Tim. ii. 24, 25. 1 Thess. v. 14.

“ have compassion on the ignorant, and on them that are out of the way ; ” and endeavour by love unfeigned to lead them to the knowledge of the truth as it is in Jesus.

4. And, hence, long-suffering is necessary not only towards men’s ignorance of divine things, but their *actual opposition* to them. Their mind and affections are averse to them ; they feel no gratification in their contemplation ; and, when they are presented to their notice, they reject them with scorn or disgust. They mock and deride what is really serious, pious, and godly ; and, often, as far as they have power, *persecute* those whose hearts are set on things above : they blaspheme, and oppose themselves to the self-denying doctrines and precepts of the Gospel. Here, then, the patience and long-suffering of the saints are eminently called into exercise ; and they have to follow the example of Christ, who “ *endured such contradiction of sinners against himself.* ” They give a reason of the hope that is in them with *meekness* ; and, if they even suffer for Christ’s sake, they esteem themselves happy. It is with religion as with medicines ; they are often disagreeable to the patient ; but still the physician perseveres in his endeavours to induce him to take them. So those, who are sanctified by the Spirit, endeavour by kindness, by meekness, by patience, and long-suffering, to prevail upon the wicked to receive the gospel as the only remedy for their diseased mind.

5. The injuries and insults which are at times heaped upon us, require also this fruit of the Spirit, of which we treat. Offences will arise ; and what with the sinfulness, the frailty, and the selfishness of our nature, real injuries are often committed. What

from anger, haste, and inadvertence, we often give offence ; and perhaps as frequently take it, when none was intended. But Christianity teaches us, and the Holy Spirit inclines us, to overcome evil with good ; to return blessing for cursing ; and to pray for those who despitefully use us. She sets before us the example of God, who grants the great blessings of human life to the unjust, as well as to the just ; and she commands us to imitate it. She points to the sufferings of Christ, who died for the ungodly, and bids us follow his steps. She says, “ *Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering ; forbearing one another, and forgiving one another, if any man have a quarrel against any : even as Christ forgave you, so also do ye.*” (Col. iii. 12, 13.)

6. The *evil tempers* which prevail in many persons, are another object of Christian long-suffering. Some are sullen and obstinate ; and others passionate and fiery : Some are so fickle and changeable, that you can place no confidence in them ; while others are so malicious and revengeful, that they are ever seeking to work you harm. Now all these evil tempers try the grace of long-suffering, and make necessary its use and application ; and the Christian, like a skilful pilot, must steer his vessel so as to suit the different winds which blow. At times, like the willow, he must bend under the storm of anger and rage. At other times, he has to watch the dark gathering clouds of malice and revenge, and to prepare for the bursting tempest ; and often does he find it necessary, while he possesses the innocency of the dove, to employ the wisdom of the serpent, to

escape the evils which cunning and subtle men are plotting against him. He perceives the evil tempers by which such numbers are influenced and agitated, and he finds that they are constantly exercising his graces. And he finds this, not only with regard to evidently wicked men, but also those who are truly pious ; who, from various causes, too often exhibit feelings and tempers very opposite to the mind of Christ. And hence he perceives the beauty and the force of St. Paul's exhortation : “ *I beseech you that ye walk worthy of the vocation wherewith ye are called ; with all lowliness and meekness ; with long-suffering, forbearing one another in love ; endeavouring to keep the unity of the Spirit in the bond of peace.* ” (Eph. iv. 1—3.)

7. The *afflictions* also to which we are exposed in this life, require the exercise of much long-suffering and patience. For good and wise purposes, God is pleased at times to try our graces : He puts our faith into the furnace of affliction, that it may be purified like gold, from every alloy ; he delays to realize our hopes, while he intends more than to fulfil them ; he puts our love to the test by our obedience to his precepts ; and he tries our fortitude by opposition and persecution. He afflicts us at one time in body ; at another he suffers our minds to be agitated and distressed ; and, not unfrequently, permits our estate to be injured, or despoiled. Under these circumstances, the grace of long-suffering finds ample room for exercise, lest we murmur against providence, or charge God foolishly. We have patiently to endure his chastisements ; and with all long-suffering, to submit to the adverse dispensations of his will ; “ *knowing*

that tribulation worketh patience : and patience experience, and experience hope." (Rom. v. 3, 4.)

8. Lastly, the *delay* of the fulfilment of the divine promises frequently requires the exercise of long-suffering and patience. God makes promises which he is sure to fulfil ; but, as we imagine, he delays the time ; and, then we become anxious and impatient. To Abraham he promised that in his seed, by Sarah, all the families of the earth should be blessed ; but still the promise was not fulfilled, till the Father of the faithful seemed almost to have lost his hopes of its accomplishment ; for "*Abraham fell upon his face, and laughed, and said in his heart, shall a child be born unto him that is an hundred years old ? And shall Sarah, that is ninety years old, bear ? And Abraham said unto God, O that Ishmael might live before thee.*" (Gen. xvii. 17, 18.) But in due time Isaac was born, and Sarah had the son, who had been so often promised. To the Hebrews, also, the land of Canaan was secured by solemn covenant ; but it was not till some hundreds of years after that they got the land in possession. And the Messiah himself, the great object of hope, expectation, and prophecy, was not manifested in the flesh till the *fulness* of time was come—that time which infinite wisdom knew to be the best, and most suited to its purpose. The Christian, then, must be a follower of those, "*who through faith and patience inherit the promises :*" "*for, ye have need of patience ; that, after ye have done the will of God, ye might receive the promise.*"¹ With God, one day is as a thousand years ; and a thousand years as one day : but not so

¹ Heb. vi. 12 ; x. 36.

with man ; and, therefore, he is called upon by the precepts of holy writ, and influenced by the Holy Ghost, patiently to submit his will, his hopes, his wishes, and his desires, to him who is the same yesterday, to-day, and for ever. From this detail of particulars, as to the objects of long-suffering, we may now perceive the propriety of its definition, as given by Schleusner: ‘ Forbearance towards those who provoke us to anger ; lenity in bearing with the vices of others, and with their errors, especially if conjoined with injury towards ourselves ; perseverance in enduring afflictions, and a patient expectation of future time.’

9. We proceed now, secondly, to assign some motives, or reasons, for the exercise of long-suffering.

10. Now, however erroneous men may be in principle, or wicked in their conduct, yet they *may* amend and improve : we are bound, therefore, to bear long with them, in the hope that they will perceive their errors, and regulate their conduct by the rules of truth and propriety. Nor is it sufficient to bear long with them ; for we should also adopt what measures we can for their improvement, that God may give them repentance unto life. Those who have strayed, we should seek to bring back into the right way : the ignorant we should instruct : the vicious should be rebuked with firmness mixed with mildness : and for all we should daily pray, that they may be brought to a right mind. Others are people of like feelings as ourselves, and are, at least, *capable* of amendment : who, then, can say, but that at some future time, they may see the evil of their doings, and obtain a new heart and a right spirit.

11. Kindness, also, will frequently produce a bene-

ficial change upon some, whom harshness would harden and steel against you. There are few persons unsusceptible of *kindness* ; and the most malignant tempers are often subdued by it. For, as fire melts the wax, and enables you to give it what impression you please ; so kindness softens a hard and unfeeling heart, and prepares it for the reception of what is right and good. “ *Therefore, if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil : but overcome evil with good.*” (Rom. xii. 20, 21.)

12. But *our own conduct* is not unfrequently in fault, on the very subject for which we blame others. In some instances, if we strictly examine our conduct, we shall find that we ourselves have been the cause of others’ improprieties ; and that, if we had acted aright, they would have been much less to blame. How frequently may the misconduct of children be attributed to the undue discharge of parental duty ! How often do bad masters and mistresses produce those very faults for which they blame their servants ! And are not congregations frequently lukewarm and destitute of the power of godliness, because their ministers—the angels of the Churches—have lost the holy fervour of their zeal and love. Many walk uncharitably, and are a stumbling block to their weaker brethren, and cause them to err. How careful, then, should we be to blame those, who in the first instance are most culpable ; and to bear long with those, who have committed faults through the influence or neglect of others.

13. *Our own past experience* also, is a reason why we should exercise long-suffering ; for we ourselves

have often needed it. What obstinacy, what self-will, what impatience of contradiction, what frowardness of temper, what improprieties of conduct, have we not often exhibited ! And as in all these instances we needed long-suffering, so we should exercise it towards those with whom we are connected, either as men or Christians. The consciousness of our own past errors, should produce much gentleness and forbearance towards the faults of other persons. If none cast the first stone, but those who are guiltless, there would be few to accuse, convict, or punish their neighbours.

14. The *example* of our Lord and Master Christ will ever be a most powerful motive for the exercise of long-suffering. “ *He came unto his own, and his own received him not.*” They heard him teach as never man taught, and they saw his miracles, which proved him sent from God ; but they despised and rejected him : they opposed and blasphemed him. But still he bore their contradiction with much patience : he was grieved at the hardness of their hearts ; he wept over their city, and lamented the desolations by which their temple, their city, and themselves were speedily to be overwhelmed. He did not cease to instruct them, though they opposed and resisted his instructions : he continued to work miracles among them, although they ascribed them to the agency of the devil, and not to the power of God : and he commanded the twelve, when he sent them forth to preach, saying, “ *Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not : but go rather to the lost sheep of the house of Israel.*” (Matt. x. 5, 6.) To them first, the gospel, with all its blessings, was to be offered ; and though he knew that as a nation they would reject it, yet still it was first to be

proposed to their acceptance. And, at this day, he continues to shew all long-suffering towards those who will not have him to reign over them : and those who do submit to his authority, say with St. Paul ; *“ I obtained mercy, that in me first, Jesus Christ might shew forth all long-suffering, for a pattern to them who should hereafter believe on him to life everlasting.”* (1 Tim. i. 16.) Since, then, Christ, the pattern of our life, shewed such long-suffering when on earth, and still continues to shew it, now that he is exalted to the right hand of the Majesty on high ; we should imitate his example, in being patient towards all men, and in bearing long with each other.

15. Lastly, the *character and conduct* of God, as described in the holy Scriptures, should ever influence us to exhibit long-suffering—a fruit of the Spirit. When the Lord proclaimed his name to Moses on Sinai, it was in these words, *“ The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth : and David thus describes him, “ Thou, O Lord, art a God full of compassion and gracious, long-suffering, and plenteous in mercy and truth :”* and St. Paul, when speaking of the conduct of God says ; *“ What if God, willing to shew his wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction ; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.”*¹ And do we not know that God has not dealt with us according to our deserts ? Is it not because he is *slow* to anger and full of compassion, and that he bears long with us,

¹ Exodus xxxiv. 6 ; Psalm lxxxvi. 15 ; Rom. ix. 22, 23.

that we are spared, and not given up to punishment everlasting ? Are not our trespasses—our debts against him, infinitely more than we can pay ? Surely, then, since we ourselves experience such vast forbearance from our heavenly father, we ought to bear long with each other ! As he even in his wrath remembers mercy towards the guilty, so ought we to be *slow* to wrath, gentle and kind ; and as the long-suffering and mercy of God are exercised towards us that we should repent ; so should we be patient towards all men, and forbear one another in love.

SECTION II.—*Gentleness.*

1. THE Christian character is composed of a great variety of important particulars ; all of which require care and attention, if we would fully live a devout and holy life. These particulars are like the words of a language, very numerous, though the original letters may be but few : from faith and love every grace and virtue may be said to spring and branch forth ; and where the seed of eternal life is sown by the Holy Ghost, there all the fruits of righteousness, in some degree or another, will appear.

2. Accordingly, among the fruits of the Spirit, we find “ gentleness,” enumerated ; and, upon mature consideration, we shall perceive that this is an important part of the Christian character.

Now the word *Chrēstotēs*—which (Gal. v. 22.) is translated “ Gentleness,” has two important significations, viz, gentleness, or rather kindness ; and usefulness : and under these two meanings, we shall consider it, as a fruit of the Holy Spirit.

3. If, then, we are sanctified by the Holy Ghost, we shall be kind and gentle, *in our management of other people* : as when St. Paul says ; “ *we were gentle among you, even as a nurse cherisheth her children.*” (1 Thess. ii. 7.) There is a roughness and severity in the manners of some persons, which repels others from them ; and some by a proud and haughty carriage both keep you at a distance and excite your disgust. Instead of winning and drawing men’s affections, they sour and embitter them. But the servant of the Lord does not strive, but is *gentle* unto all men, apt to teach, patient : he keeps in mind that beautiful description of Christ by Isaiah ; “ *He shall feed his flock like a shepherd : he shall gather the lambs with his arm, and carry them in his bosom ; and shall gently lead those that are with young.*”¹ And as Christ is the Christian’s pattern, so he considers and bears with the weaknesses and infirmities of men : he accommodates himself not only to the gentle and good, but to the unkind and froward, and tries to soften the hard and unfeeling.

4. There will, also, be *gentleness* in the *words* and *gestures* of those who are sanctified. Some men are violent in their expressions and unbridled in their tongue ; they frequently utter not only idle, but spiteful, malicious, and blasphemous words ; for their tongue is an unruly member set on fire of hell. And their gestures generally correspond with their words. You may see their fist clenched ; their countenance distorted ; their eyes flashing, and their whole body agitated. They exhibit the fury of devils, not the gentleness of Christians. But they, who are led by

¹ Isaiah xl. 11.

the Spirit, are slow to wrath, slow to speak. They practise the Apostle's injunction, "*Speak evil of no man, be no brawlers, but gentle, shewing all meekness unto all men.*" (Titus iii. 2.) That wisdom, which is from above, is not assuming, noisy, and boisterous ; but "*is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.*" (James iii. 17.)

5. But as our words and gestures are generally the result of our *feelings*, so the child of God is ever watchful to preserve them in a kind and gentle frame. We have by nature a variety of feelings, such as fear and hope, grief and joy, love and hatred, and anger. Now all these require strict and rigid regulation, lest they should become inordinate, and hurry us into rash and wicked conduct. While they act upon us as stimulants to action, still we need the bit and bridle of reason and kindness. And especially do our angry feelings require to be watched and guarded, lest they excite us to improper language, or violent behaviour. But since *love* is the fulfilling of the law, therefore the elect, the Sanctified of the Holy Ghost, are "*kindly affectioned one to another with brotherly love ; in honour preferring one another.*" (Rom. xii. 10.) They look well to what passes within them ; they cultivate the garden of their own hearts, and are careful to pluck up the weeds as they arise. An unkind feeling is to them a cause of serious grief and uneasiness ; because they perceive its opposition to that charity which thinketh no evil. They seek constantly to keep clean the fountain of their heart, that the streams of their conduct may all be pure.

6. But we proceed now to consider this fruit of the Spirit, as including the idea of usefulness.

As a part, then, of his character, he who is sanctified by the Holy Ghost, is *kind* or *useful*, because he is *ready* to be employed, and that—disinterestedly, for the use of others. Some do good, but it is with reluctance. They require to be urged and stimulated forward to the performance of what is beneficial to their neighbour. But the spiritually gentle, or kind person, is prompted by his own feelings, to run to the aid of the distressed. He is ready to raise the fallen ; to support the weak ; to instruct the ignorant ; and to comfort the mourners. He is “ *ready to distribute, willing to communicate.*” (1 Tim. vi. 18.) Many are not unwilling to relieve the distressed, when their cases are presented to them ; but grudge the labour or trouble to *seek* for them. But the disciple of Christ, like his Master, *seeks* the wretched and miserable that he may relieve them ; and is “ *ready to every good work.*” He gives cheerfully ; and according to his means, liberally ; and is happy in being the instrument of good to his fellow men.

7. And hence, the person who is born of the Spirit, is not only *ready* in mind to do good ; but *exerts* himself in *promoting* whatever is beneficial to mankind, and especially to their souls. His kindness does not consist in wishes and words only, but in deed and in truth. If his neighbour be hungry or naked, he is not content with saying, be thou filled or clothed,—but he *gives* bread to the hungry, and raiment to the naked. He exercises his thoughts in contriving plans of utility, and how he may best support those which are in action ; and he employs his time, his talents, and his money, in benefiting those around him. The strongest fire of his affection burns in the centre of his own immediate circle ; but, had

he the power, he would cause it to be felt throughout the world. And, therefore, what he cannot accomplish as an individual, he effects by uniting with other good men in different societies for benevolent purposes, both at home and abroad. This Christian gentleness, or kindness, is yet more effective; for it induces a person to suffer much evil that he may do good to others: for thus St. Paul endured affliction, while he was seeking not his own, but others' good: "*in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness.*" And so intensely did he feel for the salvation of men, and especially of his own countrymen, that he says, "*I have great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.... if by any means I may provoke to emulation, them which are my flesh, and might save some of them.*"¹ And in like manner, those who are led by the Spirit, feel for men's souls, and exert themselves to communicate divine truth to their minds; to bring them out of darkness to light; to reclaim them from sin to holiness; and to conduct them into the way of peace and righteousness.

8. The character and example of the just are also eminently useful. They often exert a silent but powerful influence on the minds of those, with whom they maintain intercourse. They are as a city, as a light upon a hill, by which the traveller may direct his steps: they let their light so shine before men, that they may glorify their Father which is in heaven.

¹ 2 Cor. vi. 5, 6. Rom. ix 2, 3; xi. 14.

There is no ostentation or parade of goodness in their conduct ; but a firm and steady perseverance in what is excellent, so that they shew themselves *patterns of good works*. And hence, others are led to copy their example, while they admire their character ; and to practise those things which are praise-worthy and well pleasing to God.

9. But, further, the saints of God are eminently useful in *averting divine judgments from the wicked ; and in procuring God's blessing upon mankind*. However wicked men may despise and dislike the righteous, yet they are under the greatest obligations to them ; for the just are as the salt of the earth, which preserves it from putrefaction. Had but ten righteous men been found in Sodom, the city would have been spared ; and the fiery judgment of the Most High would have been averted : and of such vast importance is even *one* just man in the sight of God that he says to Jeremiah, v. 1. “ *Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth ; and I will pardon it.*” And would not God have destroyed the Israelites for their unbelief and rebellion, “ *had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them ?*” (Psalm cvi. 23.) Their sin was so grievous in the sight of God that he says ; “ *Let me alone that my wrath may wax hot against them :*” but, “ *Moses besought the Lord his God, and said, Lord . . . Turn from thy fierce wrath, and repent of this evil against thy people . . . And the Lord repented of the evil which he thought to do unto his people.*” (Exodus xxxii. 10—14.) For the sake of the elect

God is pleased to shorten, at times, the days of evil and affliction, which sinners endure. He hearkens to the prayers of good men in behalf of the ungodly; and spares those, whom otherwise he would punish. The fervent prayer of a righteous man availeth much in behalf of his fellow-men; and brings down the blessing of the Almighty upon those, of whom many despise and scorn the very person, for whose sake their mercies are granted.

10. Such then is gentleness, or kindness, as a fruit of the eternal Spirit: it leads us to be kind in our management of other people; in our words and gestures; and in our feelings: and it makes us useful, in our *readiness* to be employed for the good of others; in our *exertions*, to promote whatever is beneficial to our fellow-creatures, and especially to their souls; in our *example and character*; and in our *prayers* for the welfare of mankind.

SECT. III.—*Temperance.*

1. Since those who are born of the Spirit, obtain a new, a divine nature, they are from hence enabled to mortify the old man with all his affections and lusts. They become powerful over their own corrupt passions, and are masters of themselves; and hence temperance is enumerated among the fruits of the Spirit. The word which we translate *temperance* applies to or ‘properly signifieth one that hath any thing in his power; is Lord over himself and his lusts.’¹

2. Keeping this explication of the word in view,

¹ Leigh.

we may observe, first, that the child of God is temperate in his *desires and wishes*. Out of the heart are the issues of life ; this is the fountain from which flow evil thoughts ; this is the soil in which covetous and wicked affections grow : the heart, therefore, must be guarded with all diligence, lest we give way to inordinate affections. When the mind yields to covetousness, its desires and wishes become extravagant, and it is rendered restless and discontented. But by curbing the desires and restraining the wishes of our mind, we become more content with such things as we have ; our lofty imaginations are brought low : and we are prevented from aiming at things beyond our measure, or unsuited to our state and condition in life. We then *mind not high things, but condescend to men of low estate*. If we are not temperate in our desires and wishes, we open our hearts for the admission of every evil, and prepare the way for the commission of every crime. For “ *every man is tempted when he is drawn away of his own lust and enticed ; then when lust hath conceived, it bringeth forth sin ; and sin when it is finished, bringeth forth death.*” (James i. 14, 15.) That which is usually denominated *intemperance* is a visible vice, and is disreputable among mankind. But the *intemperance of the heart* is secret ; and may exist in a very high degree without being known, except to God the searcher of hearts, and trier of the reins of the children of men. Christian temperance, therefore, applies itself not only to the outward conduct, but to the internal state of the mind ; and lays a strong and severe restraint upon the thoughts, the imaginations, and the desires of a man.

3. We must, further, be temperate in the enjoy-

ment of *what is lawful*. God hath bountifully stored the earth with good things suited to our wants, our senses, our gratification, and our pleasure: for *"every creature of God is good, and nothing to be refused, if it be received with thanksgiving."* (1 Tim. iv. 4.) He feeds us with the finest flour of wheat; he gives wine to make glad the heart of man, and oil to make him of a cheerful countenance. But in the use of these good things, moderation must be employed, that the body may be kept in due subjection to the mind, and that the mind itself may be ready for the due exercise of its powers and faculties. In our food, we must not only be careful not to be *overcharged with surfeiting and drunkenness*, but must avoid that delicate and luxurious style of living, that faring sumptuously every day, which hardens the heart against the necessities of others, and debases the human being to the level of the brute. Our raiment must be plain and simple, such as becometh godliness; and our adorning must not consist in *plaiting the hair, in wearing of gold, or in putting on of apparel*; but in *the hidden man of the heart, in a meek and quiet spirit, which in the sight of God, is of great price*. Nor should more time be spent in sleep than is necessary for the refection of our bodies. Our amusements also, must be *innocent* in their nature, and calculated to fit us for the severer duties of life. They should tend to refresh both body and mind; but should not engross our time and affections. Amusements should constitute an innocent and necessary relaxation, but never the business of any part of our life.

4. Temperance also may be considered with reference to our *worldly occupations, professions, and pursuits*. Diligence in business is as much a Christian

duty, as it is sound worldly policy. We must labour with our hands at that which is honest ; nor should we eat the bread of idleness. But still, great care must be taken, lest the cares and concerns of life choke the good seed, and prevent us from bringing forth fruit to perfection. There are especial duties which we owe to God ; and these must not be prevented by the discharge of our duty to man ; for though the duties of life require daily attention, yet must they not prevent the exercise of devotion. And if our time be well regulated and duly apportioned, we shall find sufficient opportunity for the management of business and professional pursuits ; for the acquirement of useful knowledge, and the practice of piety, in all its parts, of public worship, private and family prayer, reading the Scriptures, and visiting the sick, the fatherless, and the widow.

5. In our *grief* also, we shall be *moderate*, if we are born of the Spirit ; for the children of God submit with humble resignation to all the dispensations of their heavenly Father. At the loss of their dearest and most beloved relations and friends, they do not sorrow, as those who are without hope ; because they know that those who sleep in Jesus will be raised to life, and a happy immortality. Religion, when experienced and practised most perfectly, does not destroy, but regulate our natural feelings. While, then, the child of God rejoices with those that rejoice, and weeps with those that weep, he preserves moderation in his feelings, and sobriety in the exercise of his passions. In the depths of affliction and trouble, and at the loss of all which the man of the world esteems valuable, the saint can say with unfeigned submission, *The Lord gave, and the Lord hath taken*

away, blessed be the name of the Lord. And not only in the feeling of grief, but in all his passions, as anger, joy, and love, he will preserve moderation or temperance. Though angry, he will not sin; though joyful he will not be extravagant; and though he will fix no bounds to his love of God, yet he will restrain and limit his affection for all earthly objects, however proper or desirable in themselves.

6. Temperance, or moderation, may be also applied to the subject of our observance of *external* religious duties. This at first may seem paradoxical, under the idea that too much attention cannot be given to them; but though it is not a common fault among protestants to devote too much time to *external* religious duties, yet some pious people have erred in this respect, to the neglect of important domestic and social duties. There are some, who almost seem to estimate their own and the piety of others, by the *number* of sermons which they hear, and of prayers which they have made. They expect to be heard for their much speaking, and for their not unfrequently vain repetitions. They commune little with God in their chamber with stillness; but bustle here and there with itching ears, and heap up teachers, or rather entertainers to themselves, while their families are much neglected, and their concerns ill-managed. But the more perfect Christian so arranges and apportions his time, as to apply each of its parts to its own proper employment; and while he is regular and conscientious in his attendance on the *external* means of grace, of edification, of worship, and of instruction; he is equally careful to attend well to his own household, and to all the duties of that station of life, in which it hath pleased God to place him. As the machinery of a good watch

or clock is all well adjusted, and hence goes truly ; so the time of those who are sanctified by the Holy Ghost, is adjusted to the discharge of all those duties which they owe to God, their neighbour, and themselves.

7. The advantages of temperance are so great, that, as a virtue, it may well be practised for its own sake. It preserves health of body, and gives serenity of mind : it preserves the estate, and affords the means of charity : it maintains independence, and imparts respectability of character : it keeps us ready for the duties of life, and the exercise of devotion. Well then might the Apostle say : “ *Mortify, therefore, your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. If ye live after the flesh ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live.*” (Col. iii. 5 ; Romans viii. 13.)

SECTION IV.—*Righteousness.*

1. **RIGHTEOUSNESS**, as one of the fruits of the Spirit, signifies that justice, probity, and integrity of conduct, which, by the divine precepts, is due from man to man. For the Holy Ghost, by his renewing influence, not only leads those, who are sanctified, to the practice of piety towards God, but of what is right and just also towards all men ; for “ *the fruit of the Spirit is in all goodness and righteousness.*” (Ephes. v. 9.)

2. The English word righteousness, in its derivation means the doing of that which is right ; i. e. of that

which is *straight*, or not crooked : for the righteous man pursues a line of conduct altogether different from that of the unrighteous. The conduct of the latter is *crooked*, full of windings in consequence of his guile, deceit, and fraud ; while that of the former is *straight*, being founded on truth and directed to a proper object. The good, the sanctified person lives a *direct* course of life and conduct : he travels the narrow but sure road of holiness ; and runs the course of the divine commandments with alacrity and diligence.

3. But the word righteousness not only signifies the doing of that which is *right* ; but, also, of that which is *just* ; i. e. of all those things which a holy and just God has prescribed in his moral law. For the divine will, or, in other words, the divine law, is the only sure and unerring standard of moral conduct : for, *wherewithal shall a man cleanse his way, but by taking heed according to God's word ? " He that doeth righteousness is righteous, even as he is righteous, Every one that doeth righteousness is born of him."*¹

4. Keeping, therefore, the two ideas of *right* and *just* in view, we observe that the righteous,—those who are sanctified by the Holy Ghost—are *just* and *upright* in all their dealings and transactions with mankind. The state and affairs of human life make it absolutely necessary that men should have commercial dealings with each other. Their mutual wants and conveniences impose on them the necessity of buying and selling, of bartering and bargaining with their neighbours, and often with those who live in distant countries. But while the ungodly have little

¹ 1 John iii. 7 ; ii. 29.

scruple in overreaching, cheating, and defrauding, the righteous are true and just in all their dealings. They put away lying, and speak every man truth with his neighbour: for, "*ye know*" says St. Paul, "*what commandments we gave you by the Lord Jesus.... that no man go beyond or defraud his brother in any matter:*" and this exactly corresponds with the Mosaic precept; "*Thou shalt not defraud thy neighbour, neither rob him.*"¹ In the progress of life the righteous are careful not to contract debts which they cannot pay; and still much less those which they never mean to pay; their object is to *owe no man anything*, for they observe the rule laid down by our Lord, "*All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*" (Matt. vii. 12.)

5. Another part of righteousness is, the performance of our promises and engagements. For who is the man that shall dwell in the tabernacle of the Lord? "*He that sweareth unto his neighbour and disappointeth him not, though it were to his own hindrance.*" (Psalm xv. 5.) Some are so fraudulent and deceitful, and others so fickle and unstable that you can place no confidence in their promises and engagements; and, unless they are fast bound by the chain of law, their writing and words are of no avail. But not so those who are sanctified by the Spirit of truth; for they speak the truth from their hearts; they lie not one to another; and fail not to fulfil the expectations which they have raised. They are worthy of your confidence; for as the spirit of him who cannot lie, dwells in them, and prompts and regulates

¹ 1 Thess. iv. 2—6. Lev. xix. 13.

their conduct, so their lips speak no guile, nor utter deceit. What they promise, they fulfil ; and what they engage to do, they are careful to accomplish.

6. But the righteous are not only just with reference to other persons' property, as property is generally understood, but also with regard to their character. A man's character is frequently his most precious possession, and is of more real value to him than gold or silver, houses or lands ; for "*a good name is rather to be chosen than great riches.*" (Prov. xxii. 1.) The righteous are, therefore, careful not to slander their neighbours ; and have, at all times, a most sacred regard to truth, in whatever they say of others. They give not their ear to tale-bearers ; nor does the depreciating of other men's character afford them pleasure. They indulge not in the too common practice of exaggerating their neighbours' faults, and had rather hide than blazon their failings. They speak not of others from prejudice or partiality, but give praise when due even to an enemy ; for they know that they are enjoined by the precepts of the gospel to *speak evil of no man.*

7. The sanctified are moreover just and upright in the discharge of all the *particular* duties of their respective stations and relations of life. There are what may be called *universal* duties ; and there are also what may be denominated *peculiar* duties, arising from the relations in which we stand to each other. Of the latter kind are the reciprocal duties of master and servant ; husband and wife ; parent and child ; landlord and tenant ; minister and people ; monarch and subject. Now those who are born of the Spirit, are diligent in the discharge of those relative duties as parts of that righteousness, which is included in the

christian character. For the things which become sound doctrine, are, that aged men be sober, grave, and temperate : that the aged women teach the younger to be sober, and to love their husbands and children ; that young men be sober-minded ; and that servants be obedient to their own masters, not purloining, but shewing all good fidelity. For the gospel teaches us to deny all ungodliness, and to live soberly and righteously.¹ The religion of the sons of God is not partial, but universal : it extends its happy influence over their whole life and character, so that they seek to adorn the doctrine of God their Saviour in all things. It is like the light made up of various coloured rays, but all so united and blended, as to produce the most pleasing and agreeable effect. It pervades the whole of their feelings, their language, and their conduct, and assimilates them daily to the image and likeness of their heavenly Father, whose Holy Spirit has made their bodies his temple and residence.

SECT. V.—*Truth.*

1. As the Holy Ghost is called by our Lord, the Spirit of Truth, so one of his principal fruits, in all those who are renewed and sanctified by his influence, corresponds with this description of him ; “ *For the fruit of the Spirit is in all goodness, and righteousness, and truth.*” (Eph. v. 9.) Those who are the sons of God in a spiritual and saving sense, are born of the Spirit ; and hence they are made partakers of a new—

¹ Titus ii.

a divine nature ; and therefore, become like their heavenly parent in righteousness and truth.

2. The Greek word which we translate *truth*, signifies that which is *without concealment*. It is the opposite of deceit and guile, which have always something concealed or hidden in their nature ; and pretend to one thing while they have another for their real design and object. But truth is always consistent with itself, and can bear the strictest investigation ; and since there is nothing which it wishes to conceal, it challenges observation and enquiry. The deceitful man covers himself as it were with mist and darkness ; “ *for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.*” (John iii. 20, 21.) He walks in uprightness, and in the light of divine truth. His conduct is open to inspection, and he has no cause to fear the scrutinizing eye of malevolence itself.

3. Truth, as a fruit of the Spirit, is chiefly shewn by the sincerity of our religious profession ; by our words ; and by our actions ; we shall, therefore, consider it under this threefold division.

4. And, first, truth as a fruit of the Spirit consists in the *sincerity* of our religious profession as Christians. Various are the motives by which persons are influenced in their general conduct, and also in their religious. These motives are sometimes pure, and at other times impure : by the latter sort was Simon Magus influenced in his profession of christianity ; for he offered the Apostles money that he might obtain the power of conferring the Holy Ghost. But what says Peter to him ? “ *Thy money perish with thee !*

because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter ; for thy heart is not right in the sight of God." (Acts viii. 20, 21.) But those, who are influenced and sanctified by the eternal Spirit of truth, have received the Gospel in truth and sincerity : they are actuated by pure and upright motives ; and they count all things but as dung and dross for the excellency of the knowledge of Christ Jesus their Lord. They profess to believe the Gospel and to obey its precepts, not from the hope of worldly gain, not to please men, nor merely because it is the religion of their ancestors, but because they are fully convinced by the most satisfactory proofs, of its truth and infinite importance. Many assume the garb of religion and act the hypocrite, while their heart in reality loathes and abhors true piety : but the Sanctified profess and practise the Gospel of Christ, because they firmly believe its doctrines, are cheered and upheld by its hopes and promises, and love its ordinances and precepts : *they draw near to God with a true heart, in full assurance of faith.*

5. But truth is also particularly manifested by our words, in our conversation and manner of expressing ourselves. Some are exceedingly addicted to exaggeration both in speaking of the faults and excellencies of other people : there seem to be no shades in their ideas, nor medium in their expressions ; but every thing with them is in extremes. But those who are led by the Spirit are *slow* to speak ; and are careful to state things so far as they *know* them to be, and not as they may be imagined. And while they avoid coarseness and vulgarity, they use no flattery, nor vain, unmeaning, and insincere compliments ; but

they speak the truth from their hearts, and order their conversation aright. If in the course of life, as is frequently the case, they have to speak to the character of others, they do it in the simplicity of truth ; they do not permit their testimony to be dictated by partiality or malice ; but speak the truth as in the sight of that God, who, as he cannot lie, so he abhors a lie and the maker of it. And as in their words, so also in their *writings*, they maintain a most sacred regard to truth. They weigh well their words before they write them ; lest by any means they should produce false impressions on the minds of others, or lead them into error : for “ *he that speaketh truth sheweth forth righteousness ; but a false witness deceit The lip of truth shall be established for ever ; but a lying tongue is but for a moment.* (Prov. xii. 17—19.)

6. But truth must be maintained by our actions, as well as by our words. Words and actions are too frequently at variance and opposition with each other ; for while men say one thing, they are often acting another. Such was the conduct of Joab when he said to Amasa. “ *Art thou in health, my brother ? And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab’s hand ; so he smote him therewith . . . and shed out his bowels to the ground, and struck him not again, and he died.*” (2 Sam. xx. 9, 10.) But the words and actions of those who are born of the Spirit, correspond to each other ; and both are regulated by kindness and love. They have no war in their heart, while they utter smooth words : but prove by their actions that they are both sincere and kind. It should ever be remembered that falsehood is not confined to words ; for it may be practised by ac-

tions : for by nods, winks and signs, we may falsify what our tongues are uttering ; and by motions we may contradict the most positive assertions. “ *A naughty person . . . winketh with his eyes, he speaketh with his feet, he teacheth with his fingers, frowardness is in his heart, he deviseth mischief continually . . . He that winketh with the eye causeth sorrow.*” (Prov. vi. 12—14 : x. 10.)

7. The vast importance of strictly adhering to truth is most evident. For what possible confidence could men place in each other, if falsehood and lying prevailed among them ? Banish truth from among mankind, and you introduce universal distrust. No one could give confidence to his neighbour, and the whole frame of society would be in a state of dislocation. Truth to mankind is as mortar and cement to the walls of a building, it fastens and compacts them all close together. It is like the blood which pervades the body, and imparts vitality to the whole.

8. A strict regard to truth is a powerful preventive of quarrels. Most of the disputes, which arise among men, originate in some supposed or real injury, which may generally be traced up to a deviation from truth. But when this fruit of the Spirit abounds, almost every real cause of dispute is removed, and harmony and peace are promoted.

9. And as men adhere to truth, so are the hopes and expectations confirmed in us, which they may have excited. The promises of others raise hopes and expectations, which we think ought to be fulfilled ; but if, through deceit, they fail in their engagements, we consider them as infamous, while we ourselves feel disappointed. Whence is it that the saint feels

such confidence in God ; but because he knows that he is a God of truth, and that it is impossible for him to lie ? The truth of the Deity is a foundation of adamant, upon which the sanctified rest all their hopes ; for they know that the earth and the heavens shall be dissolved sooner than one tittle of his promises fail of being accomplished. So, also, the sons of God are men of truth, sincere in their promises, and faithful to their engagements.

10. But of what vast importance truth is, in the Christian character, is evident from the awful threatenings against all liars. Shall they not have their portion in that lake which burneth with fire and brimstone ? Shall they not be forever excluded from the city and habitation of God, and made to take their residence with Satan, the father of lies ? Shall any thing that maketh a lie be admitted into the heavenly Jerusalem ? If, then, we would enjoy the happiness of heaven, or avoid the torments of hell, we must speak and act the truth every man with his neighbour.

11. Having now traced the ordinary operations of the Holy Ghost upon the understanding, the affections, or feelings ; and the conduct of those, who are sanctified ; we may distinctly perceive, what it is to be born of the Spirit ; i. e. to be regenerated in the true, spiritual, and saving sense of the word. It is to have the understanding enlightened, so as to perceive the *importance* of divine truth ; to give all due *attention* to it ; to possess a strong and powerful *affection* for it ; and to be perfectly convinced and satisfied of the *spirituality* of the divine law : in the next place, to have all our affections or feelings duly regulated and properly applied,—that our fear, our love, and our

trust or faith, be supremely directed towards God as manifested in and by Christ, and that we abound in meekness, and goodness: and, finally, to have our conduct regulated by the precepts of God's holy word, so as to shew forth all long-suffering, gentleness, temperance, righteousness and truth.

12. And now should any one ask, How shall I know that the Holy Ghost is within me? We will answer in the words of the Church of England. 'Forsooth, as the tree is known by his fruit, so is also the Holy Ghost. The fruits of the Holy Ghost, according to the mind of St. Paul, are these; love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance, &c. Contrariwise, the deeds of the flesh are these: adultery, fornication, uncleanness, wantonness, idolatry, witchcraft, hatred, debate, emulation, wrath, contention, sedition, heresy, envy, murder, drunkenness, gluttony, and such like. Here is now that glass, wherein thou mayest behold thyself, and discern whether thou have the Holy Ghost within thee, or the spirit of the flesh. If thou see that thy works be virtuous and good, consonant to the prescript rule of God's word, savouring and tasting not of the flesh, but of the Spirit; then assure thyself, that thou art endued with the Holy Ghost: otherwise, in thinking well of thyself, thou dost nothing else but deceive thyself.' (*Homily for Whit-sunday.*)

CHAPTER IV.

ON THE ORDINARY OPERATIONS OF THE HOLY SPIRIT, AS A COMFORTER.

SECTION I.—*Hope.*

1. WHEN our Lord's disciples were in great uneasiness and distress at the prospect of losing his presence and instructions, he consoled them with the promise of another Comforter, *who should abide with them for ever* : he says ; “ *I tell you the truth ; it is expedient for you that I go away ; for, if I go not away, the Comforter will not come unto you ; but, if I depart, I will send him unto you.*” (John xvi. 7.)

2. The word Paraclete, which we translate Comforter, has two principal significations ; first, a comforter, and second, an intercessor or advocate, and, in our present chapter, we shall confine our attention to the operations of the Holy Spirit, as a Comforter ; and begin with that hope, which is produced by his power and agency in those who are sanctified.

3. Hope, as a natural feeling, is common to all men, and may be thus defined : ‘ The desire of obtaining some good, attended with the belief of the possibility at least, of obtaining it ; and enlivened

with joy greater or less, according to the greater or less probability of our possessing the object of our hope.' But our design is not to treat of it as a natural feeling, common to all men; but as peculiar to those only who are born of the Spirit: for they possess a hope to which the wicked are strangers, it being wrought in them by the Holy Ghost: and hence the Apostle prays for the Romans, "*Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.*" (Rom. xv. 13.)

4. We shall, therefore, consider the objects of this hope; its nature and properties; and the foundation on which it rests.

5. And, first, Christ is the object of the hope of his people, not only as the foundation on which it rests, but as the person whom they long to see, and with whom they hope and wish to dwell in glory. Christ is to them their *hope*, he is in them the "*hope of glory*,"¹ and, therefore, they desire, at times, to be absent from the body that they may be present with that dear Redeemer, to whom they are under infinite obligations. They wish and hope to see their Saviour on that throne of glory, to which he is exalted at the right hand of the majesty on high; that they may unite their voices, along with all the company of heaven, in giving praise and thanksgiving to him, who redeemed them by his own blood, and made them kings and priests unto God and his father, for ever and ever. To be with Christ in his heavenly kingdom, they know would be far better than to remain in this world of sorrow, temptation and sin; and, therefore,

¹ Colossians i. 27.

the eye of their hope is directed to him, as the mariner's to the light, which directs him to his destined haven.

6. Another object of the hope of those who are sanctified by the Holy Ghost, is *righteousness, or justification before God by faith in Christ Jesus*. Every considerate person is anxious to know by what means he may be accepted, or accounted just before his Creator. But when he considers that the blood of bulls and of goats cannot take away sins ; that external rites and ceremonies are unavailing to remove his guilt ; and that his own best deeds are lamentably deficient ; then does he find the necessity of a better object of hope than any of these, and is in that state of mind of which St. Paul speaks, when he says ; “ *We through the Spirit wait for the hope of righteousness by faith,*” (Gal. v. 5.) However the Jew may boast and glory in circumcision, or the formalist and the Pharisee in his own imagined goodness, or the Papist confide in the saints ; yet the true believer says ; “ *Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord. . . . And do count them but dung, that I may win Christ, and be found in him ; not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.*” (Phil iii. 8, 9.)

7. A third, and a chief object of the Christian's hope, is, *resurrection from the dead*. He is not only assured that there will be a resurrection of the just and the unjust, but he meditates upon the subject with pleasing hopes and anticipations ; because death will then be swallowed up of life. He looks to the grave as the bed, in which his *flesh shall rest in hope*

of being awakened, by the trump of God and the voice of the archangel, to eternal life, peace, and glory. The resurrection from the dead is frequently spoken of by St. Paul as a subject of hope, and from it he draws consolation, support, and defence : for when he “ *perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the Son of a Pharisee : of the hope and resurrection of the dead I am called in question :* ” and again, “ *I have hope toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.* ”¹ Nor is this a small object of hope to the Christian ; for though, like other men, he has a body subject to pain, disease, misery, and death, yet he is hoping for that day when this mortal shall put on immortality, when this corruptible shall put on incorruption, and his body shall be fashioned like unto Christ’s glorious body, according to the mighty working whereby he is able to subdue all things to himself. He now groaneth and travaileth in pain : but at the resurrection, he “ *shall be delivered from the bondage of corruption, into the glorious liberty of the children of God :* ” for his natural shall become a spiritual body, fully fitted for the perfect enjoyment and the delightful occupations of the kingdom of God.

8. The appearance of Christ to judge the world, is also an object of hope to those who are born of the Spirit. To the wicked it is indeed an object of dismay and terror ; because every evil work of theirs will then receive its just recompence of reward. On that day their deeds of darkness and secret crimes, as

¹ Acts xxiii. 5 ; xxiv. 15.

well as public, will be revealed; and therefore, to them there is a fearful looking for of a fiery indignation. But far, very far different are their feelings and expectations, who have fled to Christ the hope set before them; for they are "*looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ,*" (Titus ii. 13.) and are hastening unto the coming of the day of God. For in that day their Lord, their brother and Redeemer, will acknowledge them as his before an assembled world. As they were not ashamed of him before men, he will own them before his Father, and all the holy angels. However contemned or despised when on earth, it will then be manifest that they were esteemed, loved, and honoured of God. Of them, indeed the earth was not worthy; but heaven shall unfold its gates to receive them with joy and triumph. To them the judge will say, "*Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*" And with this glorious prospect in view, they long for the appearing of Christ, when they shall receive eternal life, the gift of God.

9. Here, then, we have arrived at the final object of the Christian's hope, viz., that bliss, happiness, and glory, which he shall eternally enjoy. In the sacred Scriptures he finds abundant promises, all of which will receive their full accomplishment; and however great, enlarged, and exalted his hopes may now be, yet their fulfilment will very far exceed his utmost expectations. This hope of eternal life cheers and animates him in the battle which he is waging, against sin, the world and the devil; and it is to him as an helmet, to guard and protect his head in the conflict. He knows there is a great and a glorious

reward prepared for him ; and therefore he fights a good fight, he keeps the faith, and stands steadfast in well doing. His conflict is with the powers of darkness ; and he maintains a constant warfare against the corruptions of his own nature. But he does not fight as one that beateth the air, nor does he run uncertainly ; for he knows that there is laid up for him a crown of righteousness, which the Lord, the righteous judge, will give to him at that day ; and not to him only, but to all them that love his appearing.

10. These, then, being the objects of the Christian's hope, we shall now consider its nature and properties.

11. And first, this hope *supports and preserves him through life* : for this "*hope we have as an anchor of the soul, both sure and steadfast.*" (Heb. vi. 19.) As an anchor preserves the ship amidst storms and tempests, from being driven ashore or among the rocks,—so Gospel hope keeps the Christian amidst all the trials and dangers to which in the voyage of life he is exposed. When tossed and agitated by the boisterous winds and rolling waves of temptation or persecution, he finds that he can ride in safety. All these things move him not from his safety ; for his soul is staid and fixed upon God. The anchor of his hope has taken firm hold of the divine promises, and his vessel weathers every storm in security. The light afflictions of this present life are in his esteem not worthy of the glory which shall be revealed in him ; and as the haven of eternal rest is in view, he expects in due time to enter it, with the full tide of peace, safety, and joy.

12. But that hope, which is wrought by the power of the Holy Ghost, is of a *holy and purifying nature* ; for "*every man that hath this hope in him purifieth*

himself even as he is pure." (1 John iii. 3.) He, who possesses a Scriptural hope of being with God in glory, is striving daily to become more meet for the heavenly state. He is seeking to be adorned for the marriage supper of the Lamb, that he may enter and sit down with the guests in the presence of his Lord. For as they who are invited to an entertainment endeavour to appear at it in a suitable manner,—so the sons of God are seeking to be adorned with all the graces of the Holy Spirit, that they may appear pure and holy in the assembly of glorified saints.

13. And as this hope is purifying, so also is it saving; for, says St. Paul, "*we are saved by hope*;" (Rom. viii. 24.) i. e. 'the firm belief, and cheerful view of this complete salvation, is our great security amidst so many evils, temptations, and dangers.'¹ The hope of being put in full possession of all that God has promised, affords assurance and security to the saints under every affliction. And hence they become patient in tribulation, and firm and stedfast in their profession of the Gospel. Were it not for the cheering and animating hopes which they feel, their spirits would droop, and their exertions would be relaxed: but when they reflect upon the glorious prize of their high calling, their strength is renewed; their vigour is increased; and they pursue the Christian race with a swift and steady pace. The assured hope of being completely victorious over every spiritual enemy, removes all desponding fears, and excites them to the combat. They array themselves with the whole armour of God; they follow Christ the captain of their salvation; and, by the power of the

¹ Doddridge.

Holy Ghost, they conquer all their spiritual adversaries.

14. Finally, it is a hope that *maketh not ashamed* ; for it is certain of being fulfilled. Christians can say with Peter, “ *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away.* ” (1 Pet. i. 3, 4.) For, as Christ is risen from the dead, so shall they :—as he is exalted to the right hand of the majesty on high, so shall they share the same kingdom and glory :—and, as his throne shall endure throughout all ages, so shall they obtain a kingdom that shall never be moved. Many expectations, which in themselves are reasonable, are often in this life disappointed ; and as for the hope of the wicked, with regard to a future world, it shall perish. But the hope of the just *maketh not ashamed, because the love of God is shed abroad in their heart, by the Holy Ghost, which is given unto them.* They have already received a sure and certain pledge within their own hearts, of the future realization of all their expectations ; and, from what God has already done in them and for them, they feel assured that not one jot or tittle of all his promises, however great, extensive, or numerous, shall fail of being fulfilled.

15. And now we may proceed to shew the foundation upon which rests the Christian’s great and glorious hope.

16. This foundation is nothing less than God himself, considered as a God of Truth and Faithfulness. Many build their hopes upon weak and insufficient grounds : but the Sanctified build upon God himself

as a being of perfect truth ; and therefore worthy of all possible confidence. They say, “ *Now, Lord, what wait I for ? My hope is in thee....Thou art my hope, O Lord God: thou art my trust from my youth.* ”¹ As it is impossible for God to lie, and as he is perfectly righteous, and true in all his ways ; his people have, therefore, a rock upon which to found their confidence, a rock which no storms can move, no times can alter, no changes affect. They know that he neither will nor *can* disappointment those hopes which his own Spirit has produced ; because every attribute of his nature is engaged to fulfil them, and he must cease to be God, before he can cease to be true and faithful to all and every one of his engagements.

17. And not only is the nature of God a sure and firm ground of hope, but his *promises and his very oath* are given for security to his people. The Scriptures—the word of God—contain many great and precious promises, that we might have “ *hope of eternal life, which God, that cannot lie, promised before the world began.* ” (Titus i. 2.) And that his children might possess the utmost confidence in him, and assurance in themselves, he has entered into the most solemn voluntary obligations, to bind himself to them. For “ *God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath ; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.* ” (Heb. vi. 17—19.) Here then is firm ground, on which to build

¹ Psalm xxxix. 7 ; lxxi. 5.

the Christian's hope; it is nothing less than the promise and the hope of him, who is the rock of eternal ages: and the heavens may pass away, and the earth be annihilated, but not one promise given by God shall fail of its completion.

18. But what God has *already done* for his Church and people in all ages, is a sure pledge for the performance of all his promises, and the realization of all their hopes. How fully did he make good his covenant to Abraham, when at the set time he received Isaac, the long wished for and hoped child! How has he preserved his ancient people the Jews in despite of all their obstinacy and wickedness! To this day they are under his especial care, because he made a covenant with their forefathers, which he will never violate. But still more, what infinite love has he shewn to the whole world, in giving his Son to taste of death for every man! Well then, may we argue with St. Paul, and say, "*He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*" (Rom. viii. 32.) Is it possible to suppose that he would give a gift of such unspeakable and infinite value, and yet fail to fulfil the hopes of his people, those very hopes which he himself has excited? No; he has given his Son: and hence he has given assurance, that they shall hereafter receive from him all that they are capable of enjoying. And as a still further pledge, he now *gives them the earnest of the Spirit in their hearts; and seals them with that Holy Spirit of promise, which is the earnest of their inheritance, until the redemption of the purchased possession, unto the praise of his glory.*¹ Eternal life is already

¹ 2 Cor. i. 22. Eph. i. 13, 14.

commenced in their hearts. They now enjoy the communion of the Holy Ghost, and have a foretaste of those pleasures, which heaven will afford in full perfection. They are already sealed with the signet of the Most High, and stamped with his image and likeness. He will, therefore, own them in the day when he maketh up his jewels ; and he will say, these shall be mine to partake of my kingdom, and to share my glory. How glorious, then, the objects of the Christian's hope ! How pure and holy its nature ! and how eternally firm and certain the foundation upon which it rests !

SECTION II.—Peace.

1. SUCH is the nature of true religion, that whoever really experiences and practises it, finds his happiness encreased ; for it imparts peace and tranquillity to his own mind, makes him more contented with what he possesses, enables him to derive greater pleasure from surrounding objects, and disposes him, as far as possible, to live peaceably with all men. And hence, one of the fruits of the Spirit is peace ; for “ *the kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost . . . The fruit of the Spirit is peace.*”¹ What then is the nature, and what the properties of this peace ?

2. Now in that peace, which is the fruit of the Spirit, is included a *quiet and peaceable state of mind*, free from those bursts and violent storms of passion, which agitate and torment the wicked. They are like

¹ Rom. xiv. 17. Gal. v. 22.

the troubled sea throwing up mire and dirt, and foaming out their own shame and disgrace. They are inwardly full of discontent, and their exterior is often writhing and distorted. But they, who are sanctified by the Spirit of truth, and love the Divine law, have great peace; for, says Christ, "*Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid. . . . These things have I spoken unto you, that in me ye might have peace.*"¹ Those, who are led by the Spirit, enjoy a fixed and a staid mind, by means of which they remain firm and unruffled amidst the confusions and storms of life; they place a firm foot upon the rock of eternal ages, and continue unmoved, while the ocean of persecution or distress rages horribly around them. The Lord Jehovah is their strong tower of refuge, and to him they fly and find safety. Those, who are carnally-minded, are in a state of death; "*but to be spiritually-minded is life and peace.*" And though the regenerate are not freed from the infirmities of human nature, nor from occasional perturbation of mind; yet they do enjoy an inward peace and quiet, which is of more real value and importance than all earthly treasures.

3. And as they possess *peace* within their own minds, so they endeavour by all proper means, to promote peace among mankind. They are peace-makers. All strife, debate, divisions, tumults, and wars, are contrary to their feelings; for as they are the followers of the Prince of peace, they "*follow after the things which make for peace, and things wherewith one may edify one another.*" While many

¹ John xiv. 27; xvi. 33.

seem to glory in the strifes which they create, and to feel a demoniacal gratification in tumult and uproar ; the sons of God seek to heal divisions, and to unite those who have been separated. They endeavour “ *to keep the unity of the Spirit in the bond of peace ; for the fruit of righteousness is sown in peace, of them that make peace.*”¹ Instead of exciting those passions which repel men from each other, they strive to allay them ; they seek by mild and gentle measures to heal those wounds, which the keen arrows of slander and malice may have inflicted ; and to reconcile those jarring interests, which pride, selfishness, and obstinacy, too frequently produce. They think not the worst, but the best they can of all men ; and hence infuse a sweetness into the cup of life, which otherwise would be bitter, if not nauseous.

4. Another property of this peace is, that it imparts *quiet to a person's conscience, as being reconciled to God by Christ.* A guilty and a wounded conscience necessarily gives pain and uneasiness ; and they who feel the burden of sin, are anxious to be delivered from its load. They are pricked to the heart, and cry out for the very disquietude of their souls, ‘ What shall we do to be saved ? ’ Here then, the Comforter gives the healing balm of his consolation, and applies the promises of the Scriptures with power to their minds ; for he shews them that, “ *being justified by faith we have peace with God through our Lord Jesus Christ :*” and that “ *He is our peace, for it pleased the Father, that in him should all fulness dwell, and having made peace through the blood of his cross, by him to reconcile all things unto himself. God was in*

¹ Rom. xiv. 19. Eph. iv. 3. James iii. 18.

*Christ reconciling the world unto himself, not imputing their trespasses unto them."*¹ By these and similar passages, the Holy Ghost imparts peace and joy to convinced sinners; and shews them that their iniquities, however heinous or numerous, are atoned for by the blood of the Lamb of God, and that they are now accepted in the beloved. They can now ask with confidence, "*Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*" (Rom. viii. 33, 34.) Here, indeed, are grounds of strong consolation to those who have felt this condemning power of the law; for they now perceive and know by whom they may obtain peace with God, and quiet to their own conscience. The Holy Spirit takes of the things of Christ, and imparts them unto them. He bears witness with their spirits, that they are born of God; and makes them to rejoice in their adoption, and in the glorious inheritance to which they are heirs. They feel that God is their Father, and that they can approach him with confidence and security.

5. And, as a nation, which has been exposed to the incursions of an enemy, obtains *safety* at the return of peace, so the Sanctified feel themselves in a state of security; for there is "*No condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit,*" (Rom. viii. 1.) They know that their heavenly Father will never leave nor forsake them; that they are under his especial care and pro-

¹ Rom. v. 1. Eph. ii. 14, 17. Col. i. 19—21. 2 Cor. v. 18, 19.

tection ; and that, as he has begun a good work in them, so he will continue it to the end. Though they are weak, yet he is strong ; though ignorant, yet he is wise ; though changeable, yet he is still the same, yesterday, to-day, and forever : and, hence, they enjoy a sense of safety and security, which dispels all anxious cares, as it respects the concerns of either body or soul. For since the Holy Ghost has made their body his temple, and enabled them to call God their father in a true spiritual sense, and since they have received in their hearts the *earnest* of their eternal rest and peace ; they feel assured that God will not fail to fulfil all the promises of his word to their everlasting comfort. Formerly they were enemies to God, now they are reconciled ; once he was not in all their thoughts, now he is the supreme object of their affections ; they were formerly exposed to his wrath, now they enjoy his love. With St. Paul, therefore, they can say ; “ *I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*” (Romans viii. 38, 39.)

SECTION III.—*Joy.*

1. THOSE who would be happy, as far as human life will admit, must be truly religious ; for, not only have good men the ordinary sources of enjoyment, but others also which are peculiar to themselves. They possess and enjoy the common blessings of this world as the gifts of their heavenly father, who hath stored

the earth with his goodness : but in addition they have an inward peace and joy, to which wicked men are strangers. And such is the peculiar nature of godliness, that it derives comfort from causes, which produce grief and sorrow in those who are not sanctified by the Spirit of truth.

2. Real piety so far from being gloomy and morose, is accompanied by peace and joy : for “ *The fruit of the Spirit is love, joy.*” When, therefore, a person has joy in the Holy Ghost, he *exults* in the possession, and also in the expectation of that which is most conducive to his happiness as a rational and accountable being.

3. From what causes, then, does the Holy Spirit produce this joy ; and what is its peculiar nature ?

4. The *miraculous gifts*, which were imparted in the early ages of the Christian Church, were often a source of much joy : for when Philip, by the Holy Ghost, performed such astonishing miracles at Samaria, so that “ *Unclean spirits, crying with loud voice, came out of many that were possessed with them : and many taken with palsies, and that were lame, were healed ; and there was great joy in that city.*” (Acts viii. 7, 8.) Men rejoiced and exulted within themselves, and glorified God because he had given such power unto men : a power which did not merely display his might and majesty, but conferred so much happiness upon mankind. These miraculous gifts were a source of holy triumph both to those who possessed them, and to those upon whom they were exercised ; for by them the wretched were comforted, the sick were healed, and the dead were raised.

5. The *hearing of the Gospel*, and the *reception of the knowledge* which it conveys, are causes of this

spiritual joy. And such was the experience of the Thessalonians: "*For our Gospel,*" says St. Paul; "*came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance Having received the word in much affliction, with joy of the Holy Ghost.*" (1 Thess. i. 5, 6.) And that this effect should be produced by the Gospel is perfectly natural; for what treasure so invaluable as the Gospel of Christ? What knowledge so important, as that which it conveys? What promises so cheering and certain as those which it contains? Or what hopes so lively, so great, and so extensive, as those which it gives? Well, then, may men exult, when they hear and receive the glad tidings of peace and salvation through the Gospel of Christ—that Gospel which is a remedy for all our moral evils; a source of sure comfort under every affliction; and proves that finally we shall be freed and secured from all natural evil.

6. But what a cause of joy is it, *to be reconciled to God through Christ*, as our atonement! For if we are sanctified by the Holy Spirit, then "*we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*" The God of hope fills us with all peace and joy in believing, that we may abound in hope through the power of the Holy Ghost. Though the humble follower of Christ has not seen him with his bodily eye, yet he loves him; and though now he sees him not, yet, believing, he rejoices with joy unspeakable and full of glory, and receives the end of his faith, even the salvation of his soul.¹ In their present salvation, the redeemed of the

¹ Romans v. 11; xv. 13. 1 Peter i. 8.

Lord enjoy a foretaste of their future : they now find that they are brought near to God through the blood of the Lamb ; and that, though they were once afar off from their Creator, they are now united to him in harmony and peace. And now their hearts exult with feelings of the most lively joy, because God has become their protector, their guardian, and their friend.

7. It is also a cause of great joy to the Sanctified, *to see the diminution of Satan's power and kingdom ; and to witness the conversion of men from sin, and their remaining stedfast in righteousness.* The spread of divine truth and the destruction of error, the extending of the Redeemer's empire and the lessening of Satan's, afford a lively joy to every pious mind ; and hence it was that "*the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name :*" and how does St. Paul exult over the Thessalonians as converted to God by the Gospel ! "*What is our hope, or joy, or crown of rejoicing ? Are not even ye in the presence of our Lord Jesus Christ at his coming ? For ye are our glory and joy :*" and, says St. John, "*I have no greater joy than to hear that my children walk in truth.*"¹ The cause of truth and piety lies near the heart of every good man ; he grieves to see the very existence of error and wickedness ; and he rejoices when he observes truth and piety, religion and virtue to prevail.

8. But such is the power of the Holy Ghost, that he enables the Sanctified to derive joy even from *trials and temptations.* Things, which in their own nature are grievous, he renders a cause of holy exultation ;

¹ Luke x. 17. 1 Thess. ii. 19, 23. 3 John 4.

and turns many a bitter draught into a sweet and reviving cordial. “*My brethren,*” says St. James, “*Count it all joy when ye fall into divers temptations.*” And why? “*Knowing that the trying of your faith worketh patience.*” The Christian is not to think it strange, if he has, at times, to encounter fiery trials ; but must rejoice inasmuch as he is made partaker of Christ’s sufferings, that when his glory shall be revealed, he may be glad also with exceeding joy.¹ The trials, afflictions, and temptations, which are endured by the saints of God, produce a holy and a happy effect upon them : they try and purify their faith ; exercise their dependance upon God ; give scope for patience and hope ; and work out for them a far more exceeding and eternal weight of glory.

9. But what a source of joy are *the prospects which lie before those who are born of the Spirit !* They have now a taste only of heavenly food ; but, in eternity, they will enjoy the full banquet. They now see and know only in part ; but in heaven they will know even as they are known. That which is in part shall be done away, and the mysteries of grace and providence will be unfolded to their delighted minds. They will no longer see through a glass darkly, but face to face ; and their faculties will be enabled to bear the full blaze and glory of him, who gave brightness to the stars, and effulgence to the sun. When they look forward to the joys which are set before them, the light afflictions of this present life seem unworthy of their regard : for, at the right hand of God and in his presence, they know there is fulness of joy and pleasures for evermore.

¹ James i. 2 ; 1 Peter iv. 13.

10. And as the causes of this joy are peculiar, so also is its nature. It is different from that noisy and tumultuous passion of joy, by which the ungodly are sometimes affected ; or which arises from mere worldly causes ; for the joy of the saint is *pure*. It arises from a pure and holy Spirit, and from pure and holy causes ; and, therefore, is of the nature of that Spirit, and of those causes, from which it proceeds. It is not like a foul and muddy stream, unpleasant to the eye and disagreeable to the taste ; but like a clear crystal fountain, whose waters gratify the palate, delight the sight, and invigorate the body. That joy, which is merely earthly, is mixed with many disagreeable ingredients, which alloy, and sometimes mar it. But the joy in the Holy Ghost is so divine and heavenly, that, like gold perfectly purified in the fire, it is free from every particle of dross.

11. And as it is pure, so also it is *calm*. There is a quietness and a serenity of mind, in those who are led by the Spirit : their peace and joy do not transport them into any extravagancy of actions or conduct, but are accompanied with that still sobriety of mind, which maintains consistency in religion and morals. Their greatest joy is generally experienced when, in *private*, they hold communion with God : then they sometimes feel an extacy, which wraps their spirits into the regions of glory, and makes them feel a doubt whether or no they are in the body. But still, when this is the case, they return to the concerns of life better prepared for their management ; for while the purity of their joy exalts, it also refines and regulates their feelings.

12. Finally, this joy is *permanent*. How transitory are all earthly joys ! On what slight causes do they

depend, and how soon are they frequently turned to mourning! The joy of the man of the world is but the blazing of a few dry thorns; but the joy produced by the Holy Ghost is as the sun, which always preserves his heat. *“I will see you again,”* says our Lord to his sorrowing disciples, *“and your heart shall rejoice, and your joy no man taketh from you.”* (John xvi. 22.) For as the Spirit was to abide with his people for ever; so would they ever find him a source of comfort. His influences should cheer them in tribulations and afflictions, and make them to exult and sing under the scourges of the whip; when their feet were in the stocks; and when the iron was entering into their souls. As the saint of God draws nearer to death, he finds himself nearer to life. His joys have arisen from unchangeable causes; when, therefore, his outward man decays, his inward grows stronger. He feels assured that his hopes will all be realized; and hence, he triumphs over death, and says; *“O death where is thy sting? O grave where is thy victory? . . . Thanks be to God, who giveth us the victory through our Lord Jesus Christ.”* (1 Cor. xv. 55—57.) That joy, which he has felt upon earth, shall be perfected in heaven; when all *“The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away.”* (Isa. li. 11.)

SECTION IV.—*Strength.*

1. As the Christian's life is a constant warfare against the world, the flesh, and the devil, he needs

not only the whole armour of God, but also divine *strength* to wield his weapons. It is, therefore, one of the offices of the Holy Ghost to impart this strength to the good soldier of Jesus Christ, that he may fight a good fight, and at last lay hold on eternal life; and hence, St. Paul prays for the Ephesians, that God would grant them, "*according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.*" (Eph. iii. 16.)

2. The afflictions of human life are common to all men, but are endured in a very different manner by the saint and the sinner; for the former is strengthened and upheld by the Spirit of God, while the latter is left to bear them as his own mind may be able. Men who are not supported by religious motives, are frequently overwhelmed by their misfortunes, and sink into despair; life to them becomes a burden, and since they have lost this world, their only portion, they perpetrate murder upon themselves. Job says, "*all the days of my appointed time will I wait, till my change come;*" but Cato deprives himself of life rather than be subject to Cæsar. But whatever afflictions befall the sons of God, they know they are for their good, and that they shall work out for them a far more exceeding and eternal weight of glory. They submit in patience to the troubles of life; they allow the storms to pass over, and bend themselves under them, while the haughty spirit of the wicked sturdily resists, and is overwhelmed.

3. The Holy Ghost also strengthens the Sanctified to *sustain persecution* for the sake of Christ. The early Christians had to endure grievous and cruel persecutions both from Jews and Gentiles. For the sake of Jesus they had to suffer scorn, reproach, the

loss of property, torture, and death. Nor was this unexpected; for Christ had warned his followers that men would think they were doing God service in putting them to death, and that they should be hated of all men for his name's sake. And ungodly men still feel the same kind of hatred against good men; they cast out their name as evil, and often treat them with contempt and scorn. The carnal mind is ever in a state of hostility against God and his people, and cannot be reconciled to them. But the Holy Ghost supports the just under their persecutions for Christ's sake: and they count not their lives dear unto them, so they may but finish their course with joy. Instead of desponding under their sufferings, they rejoice that they are counted worthy to suffer shame for their master's sake. So powerfully do they feel the aid of the Spirit in their inner man, that they *glory in tribulation*. "*Who,*" say they, *shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? as it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay in all these things we are more than conquerors, through him that loved us.*" (Rom. viii. 35—37.)

4. The Spirit, also, gives strength to resist and overcome temptation to sin. By nature we are weak, and our corruptions and evil propensities are strong; we easily fall a prey to the allurements of sin, and to the suggestions of the devil. But the Spirit is almighty; and, therefore, strengthens the Christian in the inner man, to withstand the attacks and to detect the wiles of Satan. As the Saint increases in divine knowledge, he becomes more intimately ac-

quainted with the devices of the wicked one, and is able to detect him when he assumes even the appearance of an angel of light : he holds up, therefore, the shield of faith against his fiery darts, and destroys their force. By the holy skill which the Spirit has taught him, he knows how to use the armour of righteousness, and to fight the good fight of faith. And since his heart, his nature is sanctified, temptation has less power over the Saint, than while he was unrenewed ; for then sin was pleasing to him, now it is his grief and burden ; then he willingly walked on the edge of danger, now he avoids even the appearance of evil. Under every temptation he applies to the Lord for support, and he hears him say ; “ *My grace is sufficient for thee : for my strength is made perfect in weakness.*” (2 Cor. xii. 9.)

5. To *persevere and continue stedfast in well doing* is another purpose, for which the holy Spirit imparts strength to the Sanctified. Many run well for a season ; but, when temptation or persecution ariseth, they fall away. In some the good seed of the word of life is choked by the cares, or the pleasures of this life, and they bring no fruit to perfection. But the elect—the Sanctified—are urged forward in their spiritual course. A new nature and a right spirit have been implanted within them ; they *love* that which God commandeth ; his statutes are the joy of their heart ; to do his will their greatest pleasure ; and hence they remain stedfast in well-doing, and bring forth fruit to perfection.

6. So many and so great are the wonders of the Christian dispensation, that, without the aid of the Spirit, we could have little or no conception of them : he, therefore illuminates the understanding and draws

the mind up to high and heavenly things; and strengthens us in the inner man, so that we “*may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge; that we might be filled with all the fulness of God.*” (Eph. iii. 18, 19.) It has often and very justly been observed that this text is wonderfully emphatical. “Bodies are well known to have only *three* dimensions, length, and breadth, and thickness; but the Apostle Paul divides this last into its *depth* downwards, and its *height* upwards, measuring from the middle point; and so makes use of it to express the depth of misery from which the love of Christ delivers us, as well as the height of glory to which it exalts us.”¹ “*But the natural man*” comprehends not these wonders of the Christian dispensation; “*for they are foolishness unto him, neither can he know them, because they are spiritually discerned.*” But God reveals these things to his children “*by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.... Now we have received not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.*”² No sooner does the light of the Holy Spirit shine upon the mind of a man, than he perceives the wisdom, the goodness, the mercy, and the glory of God in the Gospel of Christ: his faculties are strengthened to comprehend, though not fully, yet in some degree, the wisdom of God in the mystery of man’s redemption by his Son. The whole system of the Gospel now appears an infinitely glorious display of the divine wisdom, truth, and love.

¹ Doddridge.² 1 Cor. ii. 1—14.

7. For these purposes does the Holy Ghost impart strength to the Christian; and he effects his object *by invigorating every grace and virtue*. He confirms and increases his faith, enlivens his hope, augments his love, and adds to his courage. Being strong in the Lord, and in the power of his might, he feels a holy boldness in the cause of God, and true religion. He is not afraid of man, but of God: he faces danger with firmness, for *the righteous is bold as a lion*; and with the armour of God, he proceeds to the combat against all his spiritual adversaries, knowing that he shall become more than conqueror, through him that loved him, and gave himself for him. The Christian advances to the fight not in his own strength, but in the might and power of the Lord; and, when weak in himself, he finds that he is strong by the aid of the Spirit. It is not his own arm that bringeth salvation; but the Lord Jehovah is his everlasting strength. Before the descent of the Holy Ghost, how fearful and timid were the Apostles! But after he came upon them, and they received power from on high, with what boldness, force, and energy, did they confront the Jewish Rulers! And, in like manner, they, who are led by the Spirit, are firm and undaunted in the cause of Christ: the saint can say; "*The Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?.... God is the strength of my heart, and my portion for ever.*"¹

¹ Psalm xxvii. 1; lxxiii. 26.

SECTION V.—*The earnest of the Spirit.*

1. THE prospects which the Gospel sets before the Christian are exceedingly great and glorious, and tend to raise his hopes, and excite his expectations. But the pleasures of religion are not merely prospective ; there is an inward peace, and a present possession of real comfort and joy in the minds of those who are the sons of God ; for *he hath sealed them, and given them the earnest of the Spirit in their hearts....He hath sealed them with that Holy Spirit of promise, which is the earnest of their inheritance.*¹

2. Now an earnest may be defined, a small sum of money paid by one person to another, to secure the performance of a verbal contract : as when a master hires a servant for ten pounds a year wages, and gives him a shilling earnest to bind the bargain.

3. Keeping this definition in view, we may observe, that an *earnest* binds the parties to each other ; for the one has given, and the other received it, and they are, therefore, under mutual obligations, and are pledged to each other. And does not God, by the gift of his Spirit, pledge himself to fulfil all the promises of his word to his people ? And are not they bound to give up *their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service ?* God has now become their Lord and Master, in a high and peculiar sense, and they have become his people and servants. They are no longer their own to live according to their natural inclinations ; but their faculties bodily and mental, their time, their property, and their

¹ 2 Cor. i. 22 ; v. 5. Ephes. i. 13, 14.

influence, are all to be consecrated to the honour and glory of the Creator. And as their bodies have become the temple of the Holy Ghost, they must preserve that temple pure and undefiled; for “*if any man defile the temple of God, him shall God destroy.*” (1 Cor. iii. 17). By the earnest of his Spirit God makes an evident covenant with his people, and shews that he has engaged them for his service, and that they now form a part of his spiritual household; and by the same means are they bound to live not unto themselves, but unto him who hath engaged them to work in his vineyard, and to do all things to his honour and glory.

4. The earnest is also *a part* of the wages; so the gifts and graces of the Holy Ghost, which are now imparted to the soul, are a part, a commencement of our heavenly inheritance. For to know the only true God and Jesus Christ, *is life eternal*. . . . “*God hath given to us eternal life, and this life is in his Son. These things,*” says St. John, “*have I written unto you that believe on the name of the son of God : that ye may know that ye have eternal life.*”¹ The love, peace, and joy, which are now felt and experienced by the Sanctified, are a foretaste of the pure and holy pleasures of heaven; for they, who truly believe in Christ, are “*sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession—unto the praise of his glory.*” (Ephes. i. 13, 14.) The joys of heaven are already in some degree communicated to them: for they “*are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem,*

¹ John xvii. 3. 1 John v. 11, 13.

and to an innumerable company of angels ; to the general assembly and church of the first-born, who are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant.” (Heb. xii. 22, 24.)

They have communion and fellowship with the Father and the Son through the Spirit, and that love which they feel, as a fruit of the Spirit, *never faileth*. Those pure principles, and devout feelings which are planted in the souls of the regenerate, take root in this life, and shall flourish in eternity. They have their commencement now, but their perfection will be in glory. But still the earnest is only a *small* part of the wages : and, let the Christian enjoy as much as he can in this life, of the pleasures and happiness of religion, still it will be but a very small part compared with what is reserved for him in heaven. He now sees through a glass darkly, but then face to face ; he now knows but in part, but then he shall know even as he is known ; in time he has a taste only of heavenly joys, but in eternity he shall enjoy the full banquet.

5. The earnest is also a *token* and *pledge* of a contract between two parties, and can be produced in proof of the agreement into which they have entered ; it is a *sensible* and *visible* sign of their mutual obligations. So the gifts and graces of the Spirit, though *internal*, produce *external* effects ; which prove what God has done for and in the souls of the Sanctified, and what they, also, are doing for his honour and glory. They shew openly that they are his, and no longer their own ; they make them as a city set upon a hill, and as lights in a dark world. Their light now shines before men to the glory of their heavenly father ; who, by his Spirit, hath made them fruitful in every

good word and work. He has now assured them by this earnest, that, "*if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens :*" (2 Cor. v. 1.) he has given them an *open* and *manifest* proof, that they have become his servants, and that where he is there they shall be also. It is now *evident* that they are not of this world, but of the family of heaven ; *for they are bought with a price, and must therefore glorify God in their body and in their spirit, which are God's.* (1 Cor. vi. 20.)

6. But still it should be remembered that there is an important difference between the *earnest* of the Spirit, and that which is given and received by men in their contracts: for, in the latter case, there is a *mutual benefit* ; but in the former the *benefit* is all on the side of man. The master, who hires a servant, and to secure his service gives him an earnest, expects to derive profit or convenience from his labour, and to receive an equivalent for his wages. But not so with God and man. Here the parallel fails, for man derives all the advantage. It is God who *first* loved us and drew our hearts to love him : he *freely* imparts the abundance of his mercy and goodness, and *gives* the graces of his Spirit. But what benefit can he derive from man ? As the king immortal, eternal, and invisible, he giveth liberally, he bestoweth freely ; for, "*Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost.*" (Titus iii. 5.)

SECTION VI.—*The witness of the Spirit.*

1. It not unfrequently happens that the Christian is perplexed with doubts both as to the truth of the Christian religion, and the safety of his state before God. Sometimes he is tempted to think that the gospel is a delusion, a mere cunningly devised fable, to impose falsehood for truth upon mankind ; and at others, that though the Gospel is true,—a divine revelation,—yet he himself is not a spiritual child of God.

2. Under such circumstances, the Holy Ghost exercises his office, as a Comforter upon the mind : for “ *the Spirit itself beareth witness with our Spirit, that we are the children of God....And hereby we know that he abideth in us, by the Spirit which he hath given us....Hereby know we that we dwell in him, and he in us ; because he hath given us of his Spirit.*”¹ The Holy Spirit shews to the mind, on what a firm and stable foundation our faith is built : and gives us a happy assurance, by his inward witness, that we are the spiritual children of God by adoption and grace.

3. Now the Holy Spirit, by a visible and miraculous appearance, *bore witness* that Jesus of Nazareth was the promised Messiah, the Son of God, the Saviour of the world ; when he descended like a dove upon him : for when he was baptized by John, and was praying, “ *the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him ; and a voice came from heaven, which said, thou*

¹ Romans viii. 16. 1 John iii. 24 ; iv. 13.

*art my beloved son, in thee I am well pleased. . . . And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him, and I saw, and bare record that this is the Son of God."*¹ By this *visible* appearance the Holy Spirit gave testimony to our Lord's being the Christ, and that men were bound to believe upon him : whilst a voice from heaven proclaimed him to be the Son of God. The Father by a voice, and the Spirit by his descent, unite in giving witness to the Son ; and hence, the Christian feels assured that his faith standeth not on the wisdom of man, but on the rock of divine truth. He perceives that the evidence for the truth of his religion is firm and unshaken as the rock of eternal ages.

4. The Spirit also bore witness to the Gospel being a divine revelation, by the wonderful and miraculous gifts which he imparted to the apostles and disciples of our Lord ; for God bore witness to the truth of what they taught, "*with signs and wonders, and with divers miracles, and the gifts of the Holy Ghost, according to his own will.*" (Heb. ii. 4.) These gifts and miracles were a sign and a proof that the first preachers of the Gospel had received a commission from God to declare the words of salvation ; and that the doctrines which they taught were perfectly true ; and that the precepts which they enjoined were of divine obligation. They spake and taught, not of themselves, but as the Spirit gave them utterance ; and they mightily convinced those who opposed them. When, therefore, we reflect upon the extraordinary gifts which the Spirit imparted, and on the miracles which were wrought by his power, we derive comfort and support : for when our faith is

¹ Luke iii. 21, 22. John i. 32—34.

assailed, we feel assured that these things could not have taken place, but by the power of God ; and hence we are enabled to resist the assaults against our aith. The fiery darts of the devil are repelled, and the strokes of infidelity are warded off by the shield of faith ; and we feel assured that God has set the seal of truth to that gospel in which we believe.

5. Still further, the Holy Spirit beareth witness to the *perfection of Christ's atonement*. The sacrifices under the law of Moses were frequent, and by that very circumstance proved their insufficiency : but, under the gospel, Christ "*by one offering hath perfected for ever them that are sanctified. Whereof the Holy Ghost is a witness to us.....This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them : and their sins and iniquities will I remember no more.*" (Heb. x. 14—17.) The sacrifice which Christ offered up of himself, takes away all our guilt, and expiates all our sin ; and the Spirit, by those Scriptures which he indited, proves this to us, and assures us of pardon and peace. And hence he becomes a pure and constant fountain of comfort to those who mourn for sin, and feel the burden of their guilt ; for he directs them to the Lamb of God, which taketh away the sin of the world. He leads them to the fountain opened for sin and uncleanness, that they may be cleansed and purified from every stain ; and he shews them, that there is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit.

6. The Spirit also beareth witness to the mind of the Sanctified, that they are the children of the Most

High ; for they have received the Spirit of adoption, whereby they cry, *Abba, Father*. The Spirit itself beareth witness with their spirit, that they are the children of God. (Rom. viii. 15, 16.) As body acts upon body, so spirit acts upon spirit ; and as one man can convey ideas and feelings to others, so surely the eternal Spirit of truth can give a perception to our minds that he is acting upon us, and producing correspondent ideas and feelings. And accordingly we find, that the Scriptures teach us most expressly that “ *the Spirit itself beareth witness with our spirit, that we are the children of God ;*” and that “ *God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*”¹ The Spirit effects a happy consciousness in the minds of those who are born of him, that they are adopted into the family of God, and made partakers of all the blessings of his children. He works a great and mighty change in their principles, affections, and pursuits ; he renews their very nature, so that they become new creatures. In them he produces the fruits of righteousness, and hence gives them proof and assurance that they are the children of God ; for “ *be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*” (2 Cor. vi. 17, 18.)

7. Independent, then, of the arguments drawn from miracles and prophecy, the Sanctified have an inward proof that the Gospel is a divine revelation. They “ feel in themselves the working of the Spirit of Christ,

¹ Romans viii. 16. 2 Cor. iv. 6.

mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things.”¹ That faith which works by love, and is the fruit of the Spirit, produces a witness within a man’s own mind that he is translated into the kingdom of God’s dear Son ; and he shews by his conduct the holy principles by which he is actuated, and the devout feelings which dwell within his heart.

SECTION VII.—*Adoption.*

1. IN general men are wont to obey from two principal motives, viz, fear, and love. The former operates much upon slaves, and upon those who are possessed of low and sordid feelings, and who, from a dread of punishment, perform the task imposed upon them by their masters. These are impelled to obedience by the fear of stripes, but not excited by the feeling of love. But very different is the obedience of dutiful children ; for they are actuated by a kind affection towards their parents, and strive to please them, because they love them.

2. When, therefore, men become the sons of God by spiritual regeneration, they obey him with a willing and ready mind. His laws and precepts are not only their study, but delight ; for having been made partakers of a divine nature, they love the divine law above gold or silver, and esteem it more precious than jewels. Having received the Spirit of adoption, or the Holy Ghost, by whom they are united to the

¹ 17th. Article.

spiritual family of the Almighty, they gladly conform to his rules and regulations.

What then are the nature and effects of spiritual adoption ?

3. Now among some ancient nations, it was usual, when a person had no children, to take, or adopt one or more from another family, and to treat them in every respect, as if they were lawfully his own by birth. So the spiritual children of God are his by *adoption and by grace* ; for by nature they are not his, being naturally born in sin and the children of wrath. When born, it is in a state of guilt and condemnation ; and therefore, considered merely as human beings, they belong not to his spiritual family, though they are his creatures. They are aliens from the commonwealth of the true Israelites, and have no natural right to their privileges and advantages.

But God of his special grace and favour takes some *out* of mankind, and makes them his own through sanctification of the Holy Ghost. He adopts them freely and of his own sovereign will and mercy ; and, through the influence of his Spirit upon their minds, they are willing to become members of his spiritual household. He works in them *to will and to do of his own good pleasure* ; and hence they gladly enter into his family, and glory in being called his children.

Formerly they were the abject slaves of Satan ; now they are the free sons of God : once they were under the galling tyranny of sin ; now they enjoy the happy liberty of holiness : they were poor, and blind, and naked : but are now rich, and filled with light, and clothed with the glorious robes of righteousness and salvation : they were subject to wrath, but are now the objects of divine mercy and love, “ *for they*

have not received the Spirit of bondage again to fear ; but they have received the Spirit of adoption, whereby they cry, Abba, Father.” (Rom. viii. 15.)

4. But, as adopted children were entitled to all the rights and privileges of those who are naturally and lawfully born to their parents, it will be necessary to state what the chief of them are, that we may perceive how great is that comfort which the Holy Ghost imparts to those who are born of him.

5. Now, as children are called by the *name* of their parents ; so those who were adopted, were called by the name of the person adopting them : they relinquished their own and took the name of him into whose family they were received. Thus the spiritual children of God, having been taken out of a wicked and corrupt world, and chosen for the sons and daughters of the most High, receive “ *a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.*” To them, their heavenly father says, “ *will I give in mine house and within my walls, a place and a name better than of sons and of daughters : I will give them an everlasting name, that shall not be cut off.*”¹ Their names are now registered in the book of life and written in the rolls of heaven ; they are acknowledged by God as his children, and are called “ The holy people ; the redeemed of the Lord.” (Isa. lxii. 12.) But they receive more than a new name, for they obtain also a new nature. A right spirit and a new heart are implanted within them by the power of the Holy Ghost, and they are born of that incorruptible seed which liveth and abideth for ever.

¹ Rev. ii. 17. Isaiah lvi. 5.

6. Children are also entitled to maintenance and protection. And does not God assure his people, by his word, that he will withhold no *good* thing from them that walk uprightly ?—that he will make all things work together for good to those who are the called according to his purpose ? To such he gives all things pertaining to life and godliness ; and assures to them the blessings of time as well as of eternity. Their bread shall be given them, and their water shall be sure ; and they that are willing and obedient shall eat the good of the land. No weapon formed against them shall prosper ; nor will their adopting Father forsake them in their greatest extremities. To them he says, as he did to Israel ; “ *Fear not : for I have redeemed thee, I have called thee by thy name ; thou art mine. When thou passest through the waters I will be with thee ; and through the rivers they shall not overflow thee : when thou walkest through the fire thou shalt not be burned ; neither shall the flame kindle upon thee.*” (Isaiah xliii. 1, 2,) God will defend his children as with a shield ; for so precious are they in his sight, that he, who toucheth them, toucheth the apple of his eye. He will not permit one of the least of his little ones to be offended with impunity ; and though he may suspend the stroke of his vengeance, yet he will finally afflict and awfully punish those who have injured, and persecuted his people ; “ *Seeing it is a righteous thing with God to recompense tribulation to them that trouble his saints.*” (2 Thess. i. 6.) And what says our Lord on this very point ? “ *Whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea.*” (Matt. xviii. 6.)

If natural affection even in evil men prompts them to maintain and defend their offspring, how much more will the God of love provide for and support those whom he has adopted for his own children.

7. According to the rank and condition of their parents, children are entitled to instruction and education ; and so great is the advantage of the adopted children of the Most High in this respect, that they are *all taught of God, and led by his Spirit*. They are made wise to everlasting salvation by the teaching of the eternal Spirit of truth ; for of such says St. John, “ *Ye have an unction from the Holy One, and ye know all things....The anointing which ye have received of him, abideth in you, and ye need not that any man teach you.*” (1 John ii. 20, 27). They are taught the lessons of that wisdom which cometh down from above, and is peaceable and pure ; and they are trained for the employment and service of heaven. They are instructed here in those subjects with which it is necessary for the heirs of glory to be acquainted ; and during the time of their instruction, they receive such discipline as is for their benefit : for God dealeth with them, as with sons : “ *For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth....For what son is he whom the father chasteneth not....Parents verily for a few days chastened us after their own pleasure ; but he for our profit, that we might be partakers of his holiness.*” ¹ And though his corrections may be in themselves not joyous, but rather grievous, yet hereafter will they yield the peaceable fruits of righteousness to those who are exercised by them. He tries and purifies his

¹ Heb. xii. 6—10.

people as silver in the furnace, that they may shine the brighter in the mansions of his glory.

8. Moreover children share the *dignity* of their parents. But what dignity equal to that of being the sons and daughters of him, who is king of kings, and Lord of Lords? They can boast that their father is from everlasting to everlasting, and that the most ancient families are but of yesterday, when compared with theirs. Their Father is the absolute owner and disposer of all things; and by him the universe was created, and is still preserved. They number among their brethren, the good and excellent of every age and country; and they find themselves associated with the holy angels who kept their first estate. God has conferred upon them an honour infinitely beyond all earthly dignities; for since he has redeemed them unto himself by his Son, *they shall sit down with Christ on his throne, even as he is set down with the Father on his throne.* (Rev. iii. 21.) What Christ said to the twelve, is applicable to all who are born of the Spirit; “*I appoint unto you a kingdom, as my father hath appointed unto me, that ye may eat and drink at my table in my kingdom.*” (Luke, xxii. 29, 30.) This is indeed an honour, to be called the sons of God; and to be made joint heirs with Christ! And though the children of the Most High may be despised by men of corrupt minds, yet do they enjoy the utmost possible dignity. The splendour of the King immortal and invisible, is already in some degree imparted to them; but hereafter shall they shine as the brightness of the firmament, and as the sun in his noon-day glory.

9. And is not the Son his *Father's heir*? And is he not entitled to all his possessions? What, then,

must be that inheritance, which will devolve to the children of the Almighty ! They are heirs of God, and joint heirs with the Lord Jesus Christ. For them is prepared a crown incorruptible, and they shall possess a kingdom permanent as eternity. At the resurrection, their bodies shall be fashioned like unto Christ's glorious body : Saints and angels, and all the company of heaven, will be their companions and friends ; and they shall see the King of glory in his excellent beauty, and be for ever present with the Lord. However great or numerous the promises made to them by their heavenly Father,—however vast, enlarged, and expanded, their own hopes and expectations, yet will they find that they will all be more than realized ; for God will be faithful to all his engagements, and will do abundantly more for them than they can think or conceive. Their inheritance will be such as it is worthy of God to give to his children.

10. Such the great and glorious rights and privileges resulting from having received the Spirit of adoption, whereby we cry, Abba, Father ! Here is a constant fountain of comfort and consolation to the saint, as he journies through life. For poverty, he has received everlasting riches ; for wretchedness, eternal happiness ; for nakedness, the robes of light and salvation ; and, instead of being the slave of Satan, he exults in the glorious liberty of the sons of God, and in being adopted into the family of heaven.

SECTION VIII.—*On the communion of the Holy Ghost.*

1. IT is one of the essential attributes of the Deity, to be present every where, and intimately near to all his creatures. And, by this attribute of omnipresence, he is as much present to the wicked as to the righteous ; to those who disregard as to those who love him. But yet there is a sense in which God is peculiarly present to those who are his children by adoption, for his Spirit dwelleth in them ; and hence the Apostle's prayer for the Corinthians, "*The communion of the Holy Ghost be with you all.*" (2 Cor. 13, 14.)

2. In what then does this communion consist ?

Now those who are sanctified by the Spirit, have communion with him, inasmuch as he *dwells within them*, as in a temple ; for "*your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own.*" In this temple the eternal Spirit takes his residence, fixes his abode, and makes it holy ; for "*know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? . . . The temple of God is holy, which temple ye are.*"¹ And this inward residence of the Spirit in the Sanctified, is something very different from being present to us, as God is to all his creatures ; for by this indwelling, he sanctifies the whole person, and renders it pure and holy. He cleanses the heart by his inspiration, so that we perfectly love God, and

¹ 1 Cor. iii. 16, 17 : vi. 19.

worthily magnify his holy name. By his power he communicates a right spirit and a new heart, and makes us to feel within our breasts his holy motions to high and heavenly things. In this temple his glory is displayed by the sanctity and purity which he produces. He throws around it a holy reverence ; and the Christian views himself with wonder and awe, as being built of God and consecrated to his service : and however intimate the intercourse of the dearest friends with each other may be, yet the Holy Ghost is still more intimate with those who are the adopted children of God ; for *he dwelleth in them.* (John xiv. 17.)

3. The Saints of God have also communion with the Holy Ghost, through the *gifts and graces* which he imparts to them. To many of the early christians he imparted *miraculous* gifts ; for to one was “ *given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; to another faith by the same Spirit ; to another the gifts of healing by the same Spirit ; to another the working of miracles ; to another prophecy : to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues ; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will.*” (1 Cor. xii. 8—11.) And though Christians do not now enjoy these miraculous gifts, yet he produces in them all the blessed fruits of “ *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.*” (Gal. v. 22, 23.) To them the Spirit communicates love to God and man, and inclines the heart to all goodness. He draws the affections from worldly to heavenly objects, and fills the soul with peace and joy through the knowledge of

the forgiveness of sins, and reconciliation to God. He regulates the temper and conduct, by making a person meek and lowly in heart, and temperate in all things. Some he still endows with especial gifts, suited to particular stations and duties to which he has called them ; but to all, who are born of him, he imparts the moral image and likeness of the Deity. To all these he communicates the vital principle of holiness ; which is proved by the rectitude of their principles, the purity of their passions, and the sanctity of their lives.

4. From the Spirit also, the Christian derives his *chief comfort*. As a man he is not insensible to the blessings of human life, or to the comforts which he may enjoy : but it is from the Comforter, the Spirit of truth, that he receives the highest and greatest consolation. Under all the evils of human life the Holy Ghost is present to sustain and uphold those in whom he dwells ; and if they even suffer for the sake of Christ, yet they account it all joy ; for the Spirit makes them to triumph in the very idea of being thought worthy to suffer for his name's sake. They find according to our Lord's promise, that the Comforter abideth with them forever, and that they are filled with the communication of his strong consolations. His witness to their hearts, of their adoption among the spiritual children of God, cheers and animates them through all the changes and chances of this mortal life ; and while they are looking at those things which are not seen and eternal, the light afflictions of this present life seem unworthy of consideration.

5. In the Holy Ghost, the children of the Most High find also a guide, both as to *principles and*

conduct. He guides them into all those truths which are necessary to salvation, and disposes them to pursue that conduct which is pleasing to God, and useful to man. As they are the sons of the Almighty, they are led by his Spirit in the way of truth and righteousness. He takes them as it were by the hand, and leads them in security and peace through the mazes of error, the dangers of temptation, and the fires of persecution. They find him a Spirit of wisdom and knowledge to inform their judgment, and to teach them the way in which they should walk.

6. And as the Spirit dwells in all good men, so he communicates to them *love and affection towards each other.* Since they derive their spiritual birth from the same heavenly parent,—since all are actuated by the same pure principles and motives, and are pursuing the same holy objects and designs, they are led by the very necessity of their new nature, to love each other. The disciples of Christ, in whom dwelleth the Spirit, will always be known by this infallible token, *that they have love one to another,* (John xiii. 35.) *and they know that they have passed from death unto life, because they love the brethren.* (1 John iii. 14.) However the children of God may differ in language, complexion, nation or dress, yet is there within them such an identity of principle and feeling, that they love as brethren; and feel their hearts burn in kind affection towards each other when they meet. They are all taught by the same Divine teacher, and have all learnt the same heavenly lessons: when, therefore, they meet, they feel within themselves a mutual sympathy and regard. They are all members of one body, of which Christ is the head, and to which the Holy Ghost imparts spiritual life;

and therefore they bear each other's burdens, sympathize in each other's griefs, and rejoice in their mutual prosperity.

7. Finally, by the influence of the Holy Ghost, *a communion or fellowship is now effected between the saints and all the company of heaven.* Are the angels in heaven holy angels? So are they made holy in their degree. Do all the angels of God worship the first begotten of the Father? So do the saints adore him as their only Saviour and Redeemer. Do the hosts of heaven magnify and give praise to him that sitteth upon the throne, and to the Lamb for ever and ever? So do the Saints on earth, though in humbler strains, give glory to the Father, who, for their sake, spared not his own Son; and also, they honour the Son even as the Father, because he freely gave himself for them; and, as the Spirit proceedeth from the Father and the Son, so does he fill their souls with the love of the former, and the grace of the latter. That great and mighty change which has been wrought in them, is for the very purpose of making them meet for the employment, the happiness, and the glory of heaven. They are now raised into newness of life, that they may hereafter rise to life eternal; and they are now adopted into God's spiritual family, that they may in eternity be his heirs, and share his kingdom. And as by the force and power of gravitation, the various parts of the natural world adhere to each other, and are compacted together; so, by the power of the Holy Ghost, all the parts of the spiritual universe are joined and united. His attracting influence makes them of one heart and mind; and the golden chain of his operation links together earth and heaven; for "*ye are come unto*

Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels ; to the general assembly and church of the first-born, who are written in heaven; and to God the judge of all ; and to the Spirits of just men made perfect ; and to Jesus the Mediator of the new covenant." (Heb. xii. 22—24.)

CHAPTER V.

ON THE ORDINARY OPERATIONS OF THE HOLY SPIRIT, AS AN ADVOCATE, OR INTERCESSOR.

SECTION I.—*As an Interpreter or Teacher of the mind and will of God.*

1. MANY and important were the truths which Christ taught his disciples, and which they were to communicate to the rest of mankind. But as he did not commit his instructions to writing, it may be asked, ‘ How could they distinctly and with certainty remember what he had delivered and they had heard ? ’ To obviate every difficulty of this nature, our Lord gave them the promise of the Comforter. For “ *the Comforter, who is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* ” (John xiv. 26.)

2. Now the word Paraclete not only signifies a Comforter, as we translate it, but also an Advocate or Intercessor ; under which latter sense we proceed to consider the office of the Holy Ghost.

3. It is evident, since the Holy Spirit was to teach the disciples all things, and bring all things to their remembrance which Christ had taught them, that one important part of his office is to teach and interpret the truths which our Lord was sent of God to reveal to mankind ; and also to unfold the meaning of the Scriptures, and the end and design of the Gospel. For as an advocate is supposed to be skilled in the laws of his country, and particularly in those which refer to the case of his client, so the Spirit, who himself inspired the sacred Scriptures, the divine law, knows the meaning of what he dictated, and can communicate that meaning to others. And hence, though the disciples of our Lord, during his bodily presence with them, continued very ignorant of the right interpretation of those parts of the Scriptures, which referred to Jesus and his Gospel ; yet when he *“ was glorified, then remembered they that these things were written of him, and that they had done these things unto him.”* (John xii. 16.) By being filled with the Holy Ghost, the understandings of the disciples were enlightened to perceive the meaning of what had been written in the law, the Psalms and the Prophets concerning Christ and his Gospel ; and they were enabled with power and energy to convince their opposers.

4. And what the Holy Spirit did for the first disciples of Christ, he still continues to do, though not in so high a degree and manifest a manner, for all those who are led and sanctified by his influence, *by blessing their endeavours to ascertain the mind and will of God.* Though Daniel was himself a prophet under the peculiar influence of the Spirit, yet he diligently studied the book of Jeremiah ; and to Timothy St.

Paul says, “ *Till I come, give attendance to reading. . . . Meditate upon these things : give thyself wholly to them ; that thy profiting may appear to all.*” (1 Tim. iv. 13—15.) So also, the private Christian is bound to use whatever means are in his power to ascertain what is the Divine will. He must pray, search the Scriptures, meditate upon them, and consult with good and wise persons, and he will find that the Holy Spirit will *guide him into all truth*, and bless his endeavours to ascertain it. If any man will do the will of God, and will seek for wisdom from him, it shall be given him ; for “ *the anointing which ye have received of him abideth in you, and ye need not that any man teach you ; but, as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.*” (1 John ii. 27.) ‘ Who will not also marvel to read the learned and heavenly sermons of Peter and the other disciples, considering that they were never brought up in school of learning, but were called even from their nets to supply the rules of Apostles. This was likewise the mighty work of the Holy Ghost ; who, because he doth instruct the hearts of the simple in the true knowledge of God and his holy word, is most justly termed by this name and title, to be, the Spirit of Truth. Eusebius in his ecclesiastical history telleth a strange story of a certain learned and subtile philosopher, who being an extreme adversary to Christ and his doctrine, could by no kind of learning be converted to the faith, but was able to withstand all the arguments that could be brought against him, with little or no labour. At length there started up a poor simple man of small wit and less knowledge, one that was reputed among

the learned as an idiot ; and he, in God's name, would needs take in hand to dispute with this proud philosopher. The bishops and other learned men standing by were marvellously abashed at the matter, thinking that by his doings they should be all confounded and put to open shame. He notwithstanding goeth on, and beginning in the name of the Lord Jesus, brought the philosopher to such point in the end, contrary to all men's expectation, that he could not choose but acknowledge the power of God in his words, and to give place to the truth. Was not this a miraculous work, that one silly soul of no learning should do that which many Bishops of great knowledge and understanding were never able to bring to pass. So true is the saying of Bede, Where the Holy Ghost doth instruct and teach there is no delay at all in learning.' ¹

5. The *preaching and writings* of good and wise men are also often employed by the Spirit to shew to others divine truth. He blesses their labours, and applies them with power to the understandings and affections of those who hear or read. For as the Gospel, by the command of Christ, was to be preached to every creature, so the Spirit of truth accompanies its preaching by his influence, and makes it effectual to the conversion of the infidel and the impenitent. "*For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*" (1 Cor. i. 21.)

6. The Holy Spirit is further an Interpreter or teacher of the will of God, by impressing upon men's

¹ Homily for Whit-Sunday.

minds the *force* and *importance* of divine truth, as contained in the Scriptures. It is not uncommon for many to read and study the Scriptures to a considerable degree, and yet remain quite unaffected with the doctrines or precepts which they contain. Their declarations of a future judgment seem to produce no practical effect upon such readers ; and while the Bible enjoins supreme love to God, and all holy and godly conduct, such persons remain addicted to gross and notorious sins. But when by the power of the Holy Ghost they are *convinced of sin*, then they feel the force of what they read in the word of God. Its threatenings alarm their fears ; its promises excite and animate their hopes ; its doctrines receive their full assent ; and they form and fashion their conduct by its pure and holy precepts.

7. But, as the sacred Scriptures were given by the inspiration of the Holy Spirit ; so, by them, in the most extensive sense and manner, he unfolds to us the mind and will of God. Here he spreads before our view in plain and legible characters, upon an open page, what we should believe and practise. These writings exhibit the method of divine providence, and clearly reveal the laws of the Divine government ; and are able to make men wise unto salvation through faith which is in Christ Jesus. They shew that the will of God is our sanctification ; and that, if we would share in the glory of Christ, we must be created in him to love and good works. They are the touchstone by which we must try the truth of every theological doctrine ; they are the scales in which we must weigh men's religious sentiments ; and the standard to which we should refer their manners and conversation ; “ *For the law of the Lord is perfect,*

converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.” (Psalm xix. 7, 8.)

SECTION II.—*As an Intercessor the Spirit aids and encourages us against our spiritual adversaries.*

1. THE disciples of our Lord were distinctly informed by him, that they would be hated of all men for his sake; and that their names would be cast out as evil. As he had been reviled and slandered, in like manner his followers were to suffer calumny and reproach: But amid all the persecution and slanders to which they might be exposed, still the Paraclete was to be with them, to support them under their afflictions; and to aid, defend, and encourage them against all their enemies.

2. As an advocate, then, the Holy Ghost supports the Christian against the slanders and accusations, which the Devil, whose very name signifies the slanderer, raises against them. He is eminently the accuser of the brethren; for says St. John, “*And the great dragon was cast out, that old Serpent called the Devil and Satan, which deceiveth the whole world . . . the accuser of our brethren is cast down, which accused them before our God day and night.*” (Rev. xii. 9, 10.) In this passage there seems an evident reference to two instances recorded in the old Testament, the one of Job, the other of Joshua in the book of Zechariah. In the first, Satan is described as slandering the motives of that righteous servant of

God ; for “ *Satan answered the Lord and said, doth Job fear God for nought....Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.*” (Job i. 9—11.) And, in the second instance, he endeavours to prevent the restoration of the Jewish Church and state ; for says the prophet, “ *He shewed me Joshua the High Priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, the Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee.*” (Zech. iii. 1, 2.)

3. Now both these instances are allegorical, and represent to us the exertions made by Satan to injure the character of good men, and to prevent the establishment and spread of divine truth. He excites wicked men to accuse the just falsely ; to slander their character ; and to oppose their endeavours to promote the cause of true religion : and hence it was that in the early ages of the Christian Church, he caused the most vile and abominable accusations and slanders to be raised against the followers of Christ. For example, they were accused of secret murders ; of eating young children ; of committing unnatural crimes ; and of being the cause of whatever pestilence, famine, or calamity which befel the world.¹ But as there is a Spirit—Satan—who accuses and slanders the sons of God ; so there is the Spirit—the Holy Ghost—who advocates their cause and defends them. He supports them under all the aspersions which are heaped upon them. They feel happy in their innocence, and rejoice in the testimony of a good con-

¹ Mede, p. 496.

science. The purity of their lives and the sanctity of their manners in due time put to silence the slanders of their enemies, and made their light to shine as the noon-day.

4. The Spirit, is further, an advocate against those who oppose the *truth* of the Gospel. Men of corrupt minds dislike and resist that Gospel which is the power of God unto salvation to every one that believeth. They try to invent arguments against its truth, and to prevent its ministers from fully and freely preaching it. The purity of its doctrines, and the holiness which it enjoins, are alike the objects of their aversion. But the Spirit of truth enables the disciples of Christ to refute their opponents, and to prove the fallacy of their objections ; for says our Lord : “ *When they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how, or what thing ye shall answer, or what ye shall say ; for the Holy Ghost shall teach you in the same hour what ye ought to say,*” (Luke xii. 11, 12.) And thus is fulfilled what Christ promised to his followers ; “ *I will give you a mouth and wisdom which all your adversaries shall not, be able to gainsay or resist.*” (Luke xxi. 15.) And thus it was that Stephen was enabled so to preach that the opposers of the Gospel were not able to resist the wisdom and the Spirit by which he spake. And the power of the Holy Ghost still so accompanies the faithful preaching of the Gospel, that when there cometh in one that believeth not, he is convinced of all, he is judged of all, and thus are the secrets of his heart made manifest ; and so, falling down on his face, he worships God, and reports that God is in them of a truth.¹ In the different ages of the Chris-

¹ 1 Cor. xiv. 24, 25.

tian Church, the eternal Spirit raises up men of piety and learning to refute the charges which are made against the Gospel, and to rebut the calumnies with which its believers are aspersed. He draws the minds of the deceived to perceive the truth as it is in Jesus ; and to acknowledge the falsehood of those slanders which the adversaries of his people raise against them.

5. And, hence the Holy Ghost is not only an advocate against those who oppose the *truth* of the Gospel, but also against those who vilify the *character* of the just. Sometimes they are accused of being hypocrites, and of making religion a covering for crime ; and at others they are charged with doing evil that good may come. They are styled fanatics, enthusiasts, methodists, purists, or any thing which may disparage their reputation, or render them the objects of ridicule. Nor should they feel surprised at this ; for the carnal mind is enmity both against God and his people ; and as it led the Jews to call Christ himself Beelzebub and to say that he had a devil, so it still excites the men of this world to asperse and abuse his real disciples. But in due time the Spirit makes the purity of their character to appear evident ; he enables them to live down the slanders and calumnies of their opponents and to prove their accusations false by the truth, the justice, the equity, and the holiness of their life and conversation. He sometimes so changes the hearts of their very adversaries that, like St. Paul, they become eminent supporters of that faith and piety which they once sought to destroy.

6. But in many instances the Christian is harassed and distressed with fears and anxieties of mind : for

when men turn to God by true repentance, then Satan turns accuser against them; and sometimes so distresses their conscience, as to tempt them to despair. He represents their sins as too great even for divine forgiveness, and that God will not have mercy upon them: He fills their minds with perplexity as to whether they are among the elect of God, or the number for whom the Redeemer died; and he endeavours, not unfrequently, to drive them to every excess of sin and wickedness, from the idea that they will never continue steadfast in well-doing to the end, and therefore they had better indulge their lusts whilst they have the opportunity. But in all these mental conflicts, the Spirit, as an Advocate, supports and cheers those who are born of himself. He is present to give them strength according to their day, and to impart that spiritual power, by which they shall overcome their own doubts and fears. He comforts them by his witness that they are born of God, and enables them to rejoice in God their Saviour. He shews them the fulness and freeness of redemption which there is in Christ Jesus; and directs their minds to those precious promises, which the scriptures contain for the comfort of the penitent. *Though troubled on every side, yet they are not distressed; though perplexed, yet not in despair; though persecuted, yet not forsaken; though cast down, yet not destroyed.*¹ He makes them perceive that their fears are groundless, and their alarm unnecessary; since all the promises are yea and amen in Christ Jesus to them who believe. Like a well-skilled advocate, he assures them of the goodness of their cause, and that

¹ 2 Cor. iv. 8, 9.

they need not be afraid of the accusations suggested by Satan against them, since *the blood of Christ cleanseth from all sin*. He imparts such strength to their inner man, that they feel themselves more than conquerors through him that loved them, and gave himself for them.

SECTION III.—*As an Advocate, the Holy Spirit aids and assists us in our prayers.*

1. FROM that ignorance which is natural to our depraved nature, we frequently know not for what we ought to pray ; and from incorrect and false notions of what would be proper for us, we sometimes ask amiss. And, hence, says St. Paul ; “ *We know not what we should pray for as we ought ;* ” and St. James, “ *Ye ask and receive not, because ye ask amiss.* ”¹ And of this unhappy ignorance the scriptures present us with more than one example : For when the Mother of Zebedee’s children together with her sons came and asked our Lord, that the one might sit on his right hand and the other on his left in his kingdom, his reply was ; “ *Ye know not what ye ask To sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father.* ” And when James and John asked of him, that they might bring fire from heaven to destroy those who would not receive their beloved Master, he said, — “ *Ye know not what manner of spirit ye are of.* ” Nor was St. Paul’s petition granted to him when he prayed that his thorn in the flesh might depart from him. ²

¹ Rom. viii. 26. James iv. 3.

² Matt. xx. 20—23. Luke ix. 55. 2 Cor. xii. 8, 9.

2. But to remove this ignorance, and to aid our infirmities, the Holy Ghost acts as our Advocate, or Intercessor; for “*he helpeth our infirmities.*” He aids and assists our weaknesses, and takes us, as it were by the hand, to lead, direct, and support us. For as a well-skilled Advocate knows much better how to conduct the cause of his client than he himself; so the Paraclete—the divine Advocate—best knows how to carry on the great cause in which all the saints of God are so essentially concerned. He upholds and sustains them under their spiritual burdens, to which their own strength would be altogether unequal; and eases them when pressed by a load, which otherwise would crush and overwhelm them by its weight. The Greek, which we translate, “*helpeth our infirmities,*” is thus rendered by the very excellent Doddridge: ‘*lendeth us his helping hand under all our burdens and infirmities.*’ And he further says; ‘I know not how better to render that expressive phrase, *Synantilambanetai emin*, which literally expresses the action of one who helps another to raise, or bear a burden, by taking holding of it on one side, or lifting it, or bearing it with him; and so it seems to intimate the obligation on us to exert our little strength, feeble as it is, in concurrence with this almighty aid.’ And not only does the Holy Spirit “*help our infirmities,*” but “*he maketh intercession for us with groanings which cannot be uttered,*” or, *unutterable groans.*¹ Now the Greek which we render, “*He maketh intercession for us,*” is particularly emphatic, and signifies that the Spirit *exceedingly* intercedes for us, and *very much* assists the saints in suggesting to them what petitions

¹ Rom. viii. 26.

they need not be afraid of the accusations suggested by Satan against them, since the blood of Christ cleanseth from all unrighteousness. He imparts such strength to their inner man, that they feel themselves more than conquerors through him that loved them, and gave himself for them.

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they should present to God. And there is here an evident allusion to those Intercessors who in ancient times accompanied the *accused* parties into the court of Justice, and by their sighs, their groans, and their entreaties, endeavoured to defend them against their accusers before the judges. For as these Intercessors urged upon the Judges the worthy deeds, and excellent parts of the character of the accused, and by their supplications sought their acquittal ; so the Holy Ghost in the economy of our redemption, supplicates in and by the saints against all their accusers, whether devils or men, before the seat of divine judgment and mercy.

3. As an Advocate or Intercessor, the Spirit *excites* good men to prayer. When God is about to accomplish some great work in, or for the extension of his Church, we frequently find that the minds of his people are drawn in an especial manner to pray for it ; he pours out his Spirit upon them, who, by his secret but powerful influence, impels them to fervent prayer and supplication for the thing which he purposes to accomplish. And hence it is, with reference to the reception of Christ by the Jews as a nation, that God promises by Zechariah ; “ *I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication ; and they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only Son, and shall be in bitterness for him, as one that is in bitterness for his first-born.* (Zech. xii. 10.) And thus it was with St. Paul, of whom it is said after his conversion, “ *Behold he prayeth.*” The eternal Spirit, from whom proceedeth every good thought and holy desire, excites the

heart in holy aspirations to God for spiritual blessings, and makes prayer a real pleasure and delight to the soul, and when the heart is cold and frozen, he melts it by his genial influence, as the sun the ice. Under his inspiration, prayer becomes a pleasure and a delight, not a task nor a burden; and the Christian engages in its holy exercise not merely as a duty but as a happy and an enjoyed privilege.

4. The Spirit still further as an Advocate suggests *subjects* for prayer, and *arguments* with which to enforce our supplications. In the history of the Church, both before and after the coming of Christ, great deliverances from danger and revivals of religion have generally been preceded by earnest prayer for that especial purpose; and the extension of the gospel among the heathen has often been the result of fervent supplications and intercession with God, that *his ways might be known upon earth and his saving health among all nations*. Those prayers, which are excited by the Holy Spirit, are chiefly for spiritual, seldom for merely temporal blessings. The latter are of such little moment in themselves, that the sons of God feel indifferent to them; while the former are of such immense importance, that they are instant at the throne of grace for their full enjoyment by themselves and others. With what earnestness does Moses plead with God in behalf of the Israelites! How does he entreat of him to remember his covenant with Abraham and his posterity; to regard his own honour and glory before the heathen nations; to exercise his long-suffering and mercy; and to be gracious to a disobedient people! And what the result of his intercession? “*The Lord said, I have pardoned according to thy word.*” And when the time drew near for the res-

toration of the Jews from their Babylonian captivity, how does Daniel intercede with God for his people ! He confesses their crimes and owns the justice of their punishment ; but he urges before God the great things which he had done in former times for his people, and says, “ *O Lord ! according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain....O our God, hear the prayers of thy servant and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord’s sake....Behold our desolations, and the city which is called by thy name : for we do not present our supplications before thee for our righteousness, but for thy great mercy.*” Nor does Daniel plead in vain, for the angel Gabriel is immediately sent to give him skill and understanding, and to shew him how God would interpose in behalf of his Church and people.¹ And in like manner the faithful fervent prayer of a righteous man will avail much, for he prays in and by the Spirit, who gives power and efficacy to his intercessions.

5. Nor are the Sanctified cold and formal in their supplications to God ; for the Spirit infuses a *holy fervour* into their souls. They intercede “*with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints...praying in the Holy Ghost.*”² They have a deep feeling of their spiritual wants, and of the importance of eternal things : they long to see the cause of Christ to flourish among mankind ; they are anxious for the conversion of sinners ; and long for the graces of the Spirit in

¹ Exod. xxxi. 21—24. Numb. xiv. 13—20. Daniel ix. 3—23.

² Eph. vi. 18. Jude 20.

their own souls. They are, therefore, earnest and instant in prayer. Like as Jacob wrestled with the angel, they wrestle with God in prayer and prevail. They will not let him go till he bless them. They plead his faithfulness : the truth of his promises ; the honour of his name ; the dignity of his Son and the glory of his kingdom ; and they find that their very importunity is acceptable to their heavenly Father.

6. And when those who are led by the Spirit draw near to God in prayer, they feel not only a holy fervour, but also, a *humble and firm confidence*. God is their Father, and full of all wisdom, goodness, and mercy ; they therefore know that whatever they ask, which will in reality be for their good, he will grant ; for “ *this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us ; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.*” (1 John v. 14, 15.) Are the saints in trouble ? They know they shall find comfort in God. Are they in danger ? In him they find security. Or are they accused ? They can approach with boldness to the tribunal of their God and Father ; since *there is no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit*. Since their cause is good, since their advocate is the Holy Spirit, and since the judge himself is their Father and friend, they feel assured that as children they will be received with pleasure and joy. For if earthly parents, with all their imperfections and evil, give good gifts unto their children ; how much more will their heavenly Father give them his Holy Spirit, and all things which pertain both to life and godliness. Their doubts are removed ; their

fears are dispelled ; their hopes are enlivened, and their confidence increased ; for “ *God hath sent forth the Spirit of his Son into their hearts, crying, Abba, Father.*” (Gal. iv. 6.)

SECTION IV.—*As an Advocate the Spirit renders our prayers availing.*

1. PRAYER is evidently one of the most important duties incumbent upon the Christian. But it is more than a duty ; it is an invaluable privilege, and a distinguished honour ; for, in prayer, the soul draws near to him who is God over all, blessed for ever, and holds intercourse and communion with the Father of mercies, and the Source of all substantial consolation.

But still, at times, the humble penitent Christian may feel doubtful and uncertain, whether his supplications will be accepted of God, and whether he has good reason to hope for a gracious answer. But when he reflects that the Holy Ghost intercedes in and for him, he is emboldened to approach the mercy-seat with confidence ; for God, who “ *searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God,*” (Rom. viii. 27.)

2. It is, then, most evident, that the aid of the Holy Spirit renders our prayers availing and effectual. It remains, therefore, that in the conclusion of this treatise, we shew how this great and important result is effected by him.

3. Now it is most manifest, that the Holy Spirit must intercede for us with great power and efficacy ; be cause, as an Advocate, he is *sent* and *appointed* of God

for this very purpose, viz, to manage our cause for us : for, says our Lord, “ *I will pray the Father, and he shall give you another Comforter—Paraclete or Advocate—that he may abide with you for ever The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.*” And again, “ *He maketh intercession for the saints according to the will of God, or, according to God,*” as it is in the Greek, i. e. according to his own appointment.¹ And what is remarkable, we find in our own laws something similar to this ; for if the accused be not able of himself to procure an advocate to plead and manage his cause, they provide one for him, and in all cases the judge is counsel for the criminal. But see the infinite mercy of the King of heaven, who has appointed his own eternal Spirit of truth to intercede in and for us ! And does not the appointment of such an advocate, by whom our supplications and the arguments to enforce them are suggested, give the utmost possible security that our prayers will be heard with favour and in mercy ? Under the management of such an infinitely wise Advocate the cause of the saint must succeed.

4. But the Spirit is not only an *appointed* advocate, but he, also, intercedes for us “ *according to the will of God ; i. e. he excites us to present such prayers as are acceptable to the Almighty : “ For the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the Spirit of man which is in him ? Even so the things of God knoweth no man, but the Spirit of God.”* (1 Cor. ii. 10, 11.) God, also, “ *knoweth what is the mind of*

¹ John xiv. 16, 26. Romans viii. 27.

the Spirit ;" and this knowledge implies approbation and delight, for the Holy Ghost guides the saint to present such supplications as are for the glory of the Creator, and for his own spiritual advantage and improvement. He excites such holy longings and desires as the Father of mercies delights to hear, to receive, and graciously to answer ; "*For this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us : and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.*" (1 John v. 14, 15.)

5. But are not *humility* and *contrition* on account of sin, the fruits of the Spirit ? Are they not produced in us by his agency ? And most assuredly these are feelings which are acceptable before God : for as all pride and loftiness of heart are an abomination in his sight ; so, on the contrary, he looks with pleasure on that man, who is of an humble and contrite Spirit, and that trembleth at his word. Self-abasement is that temper of mind which most befits us, when we approach before him, who searcheth the heart, and is privy to all our secret thoughts. But is not this temper wrought in us by the power of the Holy Ghost ? Is it not one of his great works in the soul, to *convince of sin* ? He it is, who makes us feel our guilt and misery. He subdues our pride, and produces that lowliness, that self-abasement, and that contrition, which makes us bow with all submission beneath the mighty hand of God. And when this is effected in us, then are we assured of God's blessing and favour ; for he "*is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.* For thus saith the high and lofty one that

*inhabiteth eternity, whose name is holy ; I dwell in the high and holy place ; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”*¹

In the humbled soul God sees the transforming power of his own Spirit; and, therefore, a broken and a contrite heart he will not despise, but will hear its supplications with pleasure and delight, and answer them in mercy.

6. But though God purposes to grant the requests of his people, yet, by his delay, he sometimes seems to deny them. That they may not, therefore, grow weary or faint in mind, and that they may not cease from their entreaties, the Spirit urges them to *patient perseverance* in prayer. He makes them feel as if they could not admit of a denial ; for they are “ *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.*” (Eph. vi. 18.) They call to mind the case of Abraham, the friend of God and the father of the faithful ; how he had long to wait before he received the fulfilment of his wishes and of the divine promises : and, hence, they leave the time and the manner of God’s answering their prayers to his own infinite wisdom. If the unjust judge, to avoid being harassed by importunity, redressed the wrongs of the poor widow, how much more will God hearken to his elect, who cry day and night unto him. He may seem to delay ; but the sons of God feel assured that their Father will grant whatever it is good for them to receive ; and that in due, yea, the best time, he will answer the call of him that knocketh, and give to him that asketh ;

¹ Psalm xxxiv. 18. Isaiah lvii. 15.

“ for ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith.” (Heb. x. 36—38.)

7. Finally, the Holy Spirit renders our prayers availing, because he produces in us that *faith*, which relies fully upon the goodness and promises of God. The saint draws near to the Almighty with humble confidence as to a father, who has a most tender regard for all his children. Like Abraham he believes in hope even against hope ; for he knows that God, who hath promised, is faithful to all his engagements, and will most assuredly perform them. Has Christ said, *“ All things, whatsoever ye shall ask in prayer, believing, ye shall receive ? ”* The saint exercises faith in this promise, knowing that if his faith were as a grain of mustard-seed, the greatest difficulties would be overcome, and the highest mountains of opposition would be overturned. Has our Lord still further said, *“ What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them ? ”* The child of God is, therefore, through the power of the Spirit, strong in faith, and staggers not through unbelief. He gives glory to his Creator, by giving full credit to his word ; and his prayers are kindly answered, because he does not doubt his father's goodness. Does the fervent prayer of a righteous man avail much ? The Sanctified are made righteous in the proper sense of the word, by the influence of the Holy Ghost ; they therefore wrestle with God and prevail. They plead his promise, his honour, his oath ; they plead their own wants, their misery, their hopes, their fears, and their relations to him, they plead

in the name of the tears, the groans, and the sufferings of Christ their Redeemer ; they plead under the influence and direction of the eternal Spirit of truth, and therefore they prevail.

PRAYER.

O God the Holy Ghost, proceeding from the Father and the Son, thou eternal Spirit of Truth and love, be pleased in mercy to follow with thine especial blessing the reading of this book. Enlighten the understandings of those who peruse it, that they may become wise to everlasting salvation ; and cleanse the thoughts of their hearts by thy holy inspiration, so that they may perfectly love God, and worthily magnify his holy name. Chase away all darkness and ignorance from their minds ; and enable them to think those things that be good, and by thy merciful guidance to perform the same ; and do thou in all things direct and rule their hearts.

In every affliction and distress, whether of mind, body, or estate, be thou their Comforter to cheer and support them ; and in every time of doubt and difficulty, be thou their guide and director. O, in mercy convince and sanctify the sinner, and strengthen the saint to resist and overcome every temptation ; and by thy secret and powerful influence purify their souls from all their corruptions, that they may be meet to dwell with God in glory. We beseech thee to make our bodies thy temple and residence ; beautify our souls with every virtue ; enlighten them with every

grace ; cleanse them from all filthiness and corruption ; and strengthen them to immortality : to whom with the Father, and the Son, three persons and one God, be all honour and glory, might, majesty, and dominion, now and evermore. Amen.

THE END.

BY THE SAME AUTHOR.

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